

The Baptist Record

"THY KINGDOM COME"

OLD SERIES—VOLUME LXII.

Jackson, Miss., May 22, 1941.

NEW SERIES—VOLUME XLII. No. 21.

ANNUAL CONVENTION SERMON, SOUTHERN BAPTIST CONVENTION

BIRMINGHAM, ALABAMA, MAY 14, 1941 — By J. CLYDE TURNER, First Baptist Church, Greensboro, North Carolina

Theme—"The Gospel of the Grace of God"
(Acts 20:24)

Paul was returning from his third missionary journey. The boat on which he and his companions had taken passage stopped for a few days at Miletus. Ephesus, where Paul had labored for more than three years, was about thirty miles away. He sent messengers to that city, calling the elders of the church to come to Miletus. It must have been with a feeling of joy that the elders responded to that call. How glad they would be to see their great leader again! When they arrived at Miletus Paul reminded them of his labor of love in their city; he pointed out some of the dangers that confronted them, and exhorted them to be faithful and true; he told them something of the experiences which he was about to face. He was on his way to Jerusalem, not knowing what would befall him there, save that in every city through which he passed men who were filled with the Holy Spirit had said that bonds and afflictions awaited him. Then he uttered these words of the text, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."

In this statement we see something of the courage and spirit of devotion to his Lord, which characterized the apostle Paul. Not all the threats of evil men, not even the danger of death itself, could turn him back. In the 13th verse of the next chapter, when the prophet Agabus had warned him that the Jews at Jerusalem would bind him and deliver him into the hands of the Gentiles, and when his friends and companions begged him through their tears not to go to Jerusalem Paul said, "What mean ye to weep and to break mine heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." What was it that could put a spirit like that in the soul of this man? Study the life of Paul and you will find many answers to this question. He was by nature a man of courage and loyalty to the cause which he espoused. It was not in him to be half-hearted in anything which he undertook. "As much as in me is, I am ready," was the spirit in which he faced every task. But in the words of the text, the apostle points out the two things above all others which put this spirit of courage and loyalty into his soul.

I. The Consciousness of a Divine Mission

"So that I might finish my course with joy, and the ministry, which I received of the Lord Jesus." He carried with him the conviction that he was following the course which the Lord Jesus had marked out for him, and was fulfilling the ministry which he had received from his divine Master.

When had Paul received that commission from his Lord? Go back and read the story of his conversion as he himself told it when he stood before King Agrippa. When that bright light from heaven shone around him, and he fell on his face in the dust, and heard the living Lord speaking to him, he cried out, "Who art thou, Lord?" The answer came back, "I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister, and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to

turn them from darkness to light, and from the power of Satan unto God." From that moment Paul was conscious of a divinely given mission, and he would be true to that mission whatever the cost.

Many times during his career Paul referred to the fact that he had been divinely commissioned. From time to time we hear such declarations as these from his lips, "A dispensation of the gospel is committed unto me," "Woe is unto me, if I preach not the gospel!" "According to the glorious gospel of the blessed God, which was committed to my trust." When he was an old man, and was held as a prisoner at Rome to be tried for his life, we hear him say, "I press on, if so be that I may lay hold on that for which I was laid hold on by Christ Jesus. Brethren, I count not myself yet to have laid hold; but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before. I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

If there is anything that will put zeal and courage into the soul of a man, it is the conviction that he has been called of God for his task. That is the explanation of the spirit of the Old Testament prophets. They felt in their souls that God had called them to go forth and speak for Him. And that is the explanation of the spirit of all the men and women who have wrought for God on this earth.

One Sunday evening, many years ago, in a little farmhouse on the western plains, a farmer was teaching his little daughter the words of Charles Wesley's hymn:

"A charge to keep I have,
A God to glorify,
Who gave his Son my soul to save,
And fit it for the sky."
When he came to the second verse:
"To serve the present age,
My calling to fulfill,
O may it all my powers engage,
To do my Master's will,"

the father told his little girl that God had brought her into the world to fulfill that verse. The child believed it, and, as she grew up, she dedicated her life to a great cause. She never faltered nor turned back no matter how strong the opposition, because there burned in her soul the conviction that God had called her.

William Booth went down into the slums of East London and started a work for God that was to girdle the globe. In the face of opposition and persecution, he pressed on. When at last he was an old man, and his eyesight had failed, he underwent an operation in the hope that his sight would be restored. But the operation was not a success. His sight was gone forever. But the old man girded his loins, and turned his face to the future, and gave voice to the great spirit of his soul in these words, "I've done my best for God with eyes, now I'll do my best without eyes."

Several years ago, at one of the Northfield conferences, a missionary from Africa told a story that stirred the hearts of the men and women who heard him. He told of going to Africa with companions that were eager for their task. One by one they succumbed to the terrible climate. He buried three of them, and the others he took to the coast and sent back home broken in health. Then he turned back to stand alone in the midst of thousands who had never heard the name of God. He tramped the blistered plains until his tongue was so swollen that he could not speak.

Thirty times he was stricken with fever, with no white man to care for him. He was attacked by wild beasts, ambushed by savage natives, and ate almost everything from ants to rhinoceroses. He concluded his message with these words, "I know the great joy of walking with Jesus Christ in the midst of all this; I stand ready at this moment to go through it all again for the joy I had in flashing the word Savior into the darkness of a great tribe. Is it God's will? That makes the wilderness a garden; that makes the desert glow with the very presence of God."

When George Whitfield was starting out to the fields to preach what proved to be his last sermon, a friend said to him, "Sir, you are more fit to go to bed than preach." "True, sir," he replied, but turning aside, he looked up to heaven and prayed, "Lord Jesus, I am weary in thy work, but not weary of thy work. If I have not yet finished my course, let me go and speak for thee once more in the fields, and come home and die."

I could go on and give other illustrations of the truth that, when a man or woman has the conviction that he is doing the work God gave him to do, there is a zeal and courage in his soul that all the forces of this world cannot destroy. May God give to you and me that conviction in the work we are trying to do in His name.

II. The Consciousness of a Glorious Message

"To testify the gospel of the grace of God." Paul's message was the good news of the grace of God. You notice that he didn't say "the gospel of the holiness of God." To be sure, it is a gospel of divine holiness. Any gospel that minimizes the holiness of God is not the gospel of God. But a mere gospel of divine holiness would leave men in despair. It is not "the gospel of the power of God." The gospel does have the power of God in it. On another occasion Paul said, "I am not ashamed of the gospel, for it is the power of God." A gospel without power would be a poor gospel. But a mere gospel of power would not bring much comfort and hope. It is not "the gospel of the wisdom of God." The gospel has the wisdom of God in it, but a mere gospel of divine omniscience could never redeem a soul from sin. The gospel which Paul was commissioned to preach was "the gospel of the grace of God."

The word "grace" is one of the most baffling words of the Bible. No one English word can give the full meaning of the Greek word which is here translated "grace." It occurs more than one hundred and seventy times in the New Testament. Sometimes it denotes "charm" or "loveliness." Sometimes it is translated "thanks," and sometimes "loving kindness" or "good will." It was left for Paul to take the word and pour into it all the glory and power of the gospel.

Many efforts have been made to give a definition of "grace." Dr. J. H. Jowett defined it in this language, "Grace is holy love, but it is holy love in spontaneous movement, going out in eager quest toward the unholy and the unlovely, that by the ministry of its own sacrifice it might redeem the unholy and the unlovely into its own strength and beauty." Another has said, "Grace is more than pity with tearful eye; more than mercy with outstretched hand; it is an arm made bare—an omnipotent arm, bared for a mighty task." Dr. G. Campbell Morgan says, "There is no word in the New Testament that more baffles the expositor than this word 'grace.' Gather up the occasions in which it is found in the New Testament, and read them in their context; then sit

(Continued on Page Three)

Sparks and Splinters

It is said that Stetson University in Florida will confer approximately 100 degrees this year. The commencement sermon is by Dr. Thos. V. McCaul of Gainesville; the address is by Captain Wm. D. Puliston of the U. S. Navy.

That was a fine gesture of Governor O'Daniel of Texas to appoint Aaron Jackson Houston to be United States senator for a few months until the people elect a successor to Senator Sheppard. Mr. Houston is 87 years old, a son of the former governor and senator, Sam Houston, a leader in the war for Texas liberation from Mexico.

The commencement sermon for Ouachita College in Arkansas will be preached by Dr. J. B. Weatherspoon of the Southern Seminary. The baccalaureate address is by Dr. Lewis W. Webb of Southwestern University in Illinois. He is an alumnus of Ouachita.

We were interested to learn that Dr. L. R. Priest, the new president of Judson College, married a great granddaughter of Rev. Nathan L. Clarke, for fifty-seven years pastor at Decatur, Miss., in whose honor Clarke College in Newton is named.

To the average citizen it is as plain as daylight that wars today are not won by brains but by machinery. It is not so much a question of military strategy as in producing effective modern weapons of war. In the light of these facts it does seem the work of imbecility to allow strikes or anything else to prevent the production of the weapons on which our safety depends.

Miss Anna B. Hartwell retires after 47 years' work as missionary in Hwanshien, China. She was born in China of missionary parents.

Dr. B. C. Land, formerly pastor at Quitman, Miss., and for several years now in Quincy, Florida, has accepted a call to Riverside Church, Tampa, Florida.

Dr. G. P. White of Hazlehurst has just celebrated fifty happy years in the ministry. Congratulations, and may the years ahead be better still.

The offering made by the Committee for Chinese Relief amounted to a little over \$1,000. The offering made by the W. M. U. Convention was \$1,500, one-third to go to the work in the military camps, and two-thirds to Chinese relief and to the British missions.

A letter dated May 1, from Dr. Rushbrooke, in London, President of the Baptist World Alliance, was read to the Convention. He appealed to Baptist world-wide unity, expressed gratitude for help given by Americans to Baptist Baptist missions; also expressed abiding conviction in the value of Christian liberty, so much threatened and curtailed in the world. Dr. L. T. Preston led in prayer for our brethren who are suffering.

There have been 127 conscientious objectors registered with the Executive Committee of the Southern Baptist Convention.

The Executive Committee of the S. B. C. recommends meeting in Augusta, Ga., in 1945, finding the auditorium facilities adequate. Another committee had reported that hotel facilities were adequate. Approved.

The refinancing of the debts of the Bible Institute, the Education Bonds of the Convention and the Home Mission Board was recommended by the Executive Committee. This refinancing has already been accomplished at greatly reduced interest rates. The same was done for the Southwestern Seminary.

Dr. Dillard said that Southern Baptists had accumulated debts in our bad years, but we have kept the work going. Some other denominations have kept out of debt but have nearly gone out of the missionary business, and their seminaries are depleted.

The percentages of the allocations to southwide objects for 1942 were made the same as in the year 1941.

In the past 50 years Southern Baptists have increased their offerings as fast as the population. Their contributions have increased three times as fast as the membership.

From remarks made at the W. M. U. Convention it seems that the time of the Convention's meet-

ing next year may be changed from Wednesday afternoon to Saturday morning. Information as to this will come later.

Wednesday evening, the first night of the Convention, the auditorium was filled to capacity, and it was said there were other thousands outside.

There are now 527 missionaries on the Foreign Board. The highest number ever reached was 546. There are 97 in China now.

Dr. W. W. Hamilton was re-elected President of the Convention; Drs. H. C. Moore and J. H. Burnett as Secretaries. Two new Vice-Presidents were elected: Dr. E. D. Solomon of Florida, formerly of Mississippi; and Dr. C. A. Jones of South Carolina.

In Spain, 130 Protestant churches are closed; less than 20 are open. No Bibles without notes can be sold in Spain.

There were 31 present at the Convention at Birmingham this year who were present at the Convention in the same city fifty years ago, when the Sunday School Board was inaugurated. The Editor was one of the number; we hope to give the whole list later.

One incident of the Convention fifty years ago when the Sunday School Board was launched is related here to throw light on the action taken. There was no debate, but the motion to found the Board was passed overwhelmingly, and accepted in good spirit by nearly all, including most of those who had opposed it. But when the nominating committee made its report naming the members of the new board from each state, a young pastor in Baltimore, Dr. Fulton, from up north, refused to serve on this board. He told this story in justification of his refusal: A young mother had been rocking the crying baby until she was exhausted. She pleaded with the young husband to take his turn in rocking the baby on the ground that it was as much his baby as hers. He refused to do so, saying, "You rock your half and let my half yell." That young man soon went back north.

The Relief and Annuity Board now has assets of over five million dollars, and has paid out in relief and annuities nearly five million dollars, according to Secretary T. J. Watts.

Brother John Lowe got to the microphone before one of the evening sessions of the Convention began, and started a collection for Chinese relief. The children acted as collectors and must have brought up a stream of dollars which must have run up into several hundred. It was hardly possible to stop the collection in time to open the Convention.

The spontaneous offering for Chinese relief which broke out in the convention on Wednesday evening amounted to about \$750.00. This added to what had been previously given for this cause amounted to about \$2,000.

We did not hear any better speech at the Convention than that made by Dr. Wallace Bassett of Dallas, which he made at the breakfast of Sunday School workers and their friends. There were about 500 present. The speaker had a great message and it was from a burning heart.

The Baptist Orphanage school is announcing graduating exercises to be held Thursday night, May 15, at 8 o'clock p. m. in the auditorium of the Administration Building. The public is cordially invited to attend.

The arrangement for carrying the voices of speakers at the Convention was excellent, carrying to every part of the building. The address of President Hamilton was carried to all the country around by the radio.

Dr. Hamilton, in his presidential address, criticized those who get an education other than Christian because it is cheaper, turned aside to tell this story: A man is said to have married a half-witted woman because she was fifty percent off.

We have heard few, if any, who quote as much scripture in his sermon as did Dr. J. Clyde Turner in his Convention sermon. This is an ideal for which all of us who preach should aspire. The next best quotations are from good hymns.

Dr. J. McKee Adams, in leading the opening devotional, chose the scripture, "The light shineth in darkness, and the darkness overcame it not." He first introduced the verses, and then he showed how the light had a way of overcoming darkness.

Pastoral Problems

By Norman W. Cox

"DEACONS" (Cont'd)

By Norman W. Cox

What are our deacons supposed to do? We Baptists ought to have mighty clear ideas in answering this question. It is to be regretted that there isn't a single book extant on the character, function, and ministry of the deacon that has been written by a Baptist pastor or by a deacon. We have two books, each of which was written by a man who had been in denominational work, out of the pastorate for fully twenty years or more before he wrote the book. They are good men and the books are well written but they certainly miss the point in much. Some of these days, if someone else does not do it in the meantime, I am going to get the counsel of a great many of our pastors and write a book on this subject.

In not a few churches the deacons think of themselves as a ruling body. They are, in their opinion, to a Baptist church what the ruling elders are in the Presbyterian church. This is strictly unbaptistic.

In other churches the deacons regard themselves as being simply advisors to the pastors and a committee to which the pastor brings matters that he hopes to have recommended to the church for which he wants their approval and support.

Still in other churches the deacons look after some matters that are a part of their real duty but entirely neglect many vital matters that are a part of their responsibility.

I am persuaded that we would greatly help the Lord's cause if in some way we could teach our churches much that they need to know about the office of deacon and if we could teach our deacons what they need to know about the service they are really called upon to render in the office to which they have been chosen.

In the meantime, we must recognize the fact that Baptist thinking on the subject of the deacon and his work in these modern days is very "muddled," to say the least of it.

—BR—

We heard in private conversation at the Convention of one incident of Dr. J. M. Frost that we had not heard before. It was that having served the first year of the Sunday School Board's work he was induced to accept a call to First Church of Nashville. When he had not been long in the pastorate, his daughter was sick apparently unto death. In his distress Dr. Frost promised the Lord that if He would raise up the daughter, he himself would go back to the Sunday School Board. The daughter was restored, and Dr. Frost became again the Secretary of the Board.

—BR—

Dr. F. M. Powell, professor of Church History in the Seminary at Louisville, was with Pastor B. Frank Smith and the Lyon church in a meeting which closed May 7. His messages were characterized by the keen insight and the art of vivid illustration that have made his Seminary classes so intensely interesting through more than two decades. He draws on his wide and rich experience for many revealing sidelights that make the old, old story glow with new life and human appeal. The music of the meeting was under the able direction of Rev. Heyward Highfill, pastor of the Seventh Street Baptist Church in Memphis. Eleven people, mostly adults, came into the church during the series.

—BR—

At the Convention Dr. L. R. Scarborough was taken ill and confined to his room most of the time. He was greatly missed in all the work of the Convention and the hearts of his brethren went out to him in sympathy and prayer for his recovery.

—BR—

The Rienzi Baptist Church, Rev. O. C. Hicks, Pastor, recently closed a very successful Vacation Bible School. Much interest was shown throughout by parents and children. The average attendance was 51. Miss Louisa Smith was principal.

ANNUAL CONVENTION SERMON

(Continued from Page One)

down in the presence of them, and wonder, and worship."

Grace is something which has its origin in God's great heart of love, and is bestowed upon undeserving sinners. It is contrasted with law. John says, "For the law was given by Moses, but grace and truth came by Jesus Christ." Law is God asking; grace is God giving. Law is God commanding; grace is God bestowing. It is also contrasted with works. In speaking of salvation by grace, Paul says, "And if by grace, then it is no more of works; otherwise grace is no more grace." Works seek to merit the favor of God; grace bestows the unmerited favor of God.

The supreme manifestation of the grace of God is in the gift of His own Son. Grace is the love of God going out to a lost world in the person of His Son. "For ye know the grace of our Lord Jesus Christ; that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Grace not only brought Jesus Christ to the world, it led Him on to Calvary. The cross stands at the heart of divine grace. The gospel of the grace of God is the gospel of a crucified and risen Savior. That is what Paul himself said about it. "Moreover, brethren, I declare unto you the gospel which I preached unto you, which ye also received, and wherein ye stand. . . . For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." The gospel of the grace of God is the good news of salvation through a crucified and risen Savior.

Let us notice, now, some characteristics of that gospel of the grace of God as set forth in the New Testament.

Saving Grace

1. It is the gospel of saving grace. In Ephesians 2:8-9 we have that classic passage, "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast." In order to make clear what he meant by saying that salvation was by grace, the apostle added two explanatory clauses.

"Not of yourselves." Salvation is not bestowed because of any good thing God sees in the heart and life. That does not discount goodness, nor take away from the individual the obligation to be good. But no person has ever been saved because of his goodness, for there has never been one who was wholly good. It is a startling picture which the Psalmist presents in the 53rd Psalm, "God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back; they are altogether become filthy; there is none that doeth good, no, not one." The people who have come closest to God are the ones who are most ready to acknowledge their own sinfulness.

Doctor Edward Payson, one of the most saintly of men, when he lay dying, uttered these words, "Oh, how sovereign, how sovereign is the grace of God! I might be dragged through heaven and earth and hell, and would be the same polluted, wretched sinner, unless God himself should renew me and cleanse me." Salvation is not of ourselves.

"Not of works." Men are not saved because of their good works. This statement does not discount good works, nor take away from the individual the responsibility to serve. But he does not thereby win salvation. A person may spend his days in work, he may sacrifice and suffer in order to do good, but all of his work, and all of his sacrifices and sufferings, can never bring salvation to his soul.

Bishop Asbury, the founder of Methodism in America, gave himself to service in the name of Christ as few men have done. Yet, near the end of his life he gave this testimony, "Were I disposed to boast, my boastings would be found true. I was converted at the age of thirteen. At the age of sixteen I began to preach, and travelled some in Europe. At twenty-six I left my native land, bade adieu to my weeping parents, and crossed a boisterous sea to spend the rest of my days in a strange land, partly settled by savages.

In thirty years I have crossed the Allegheny Mountains fifty-eight times. I have slept in the woods, and have been without food and covering. Through the Southern states I have waded swamps and led my horse for miles, and in those journeys I took cold that brought on the diseases that now prey on my body and must soon terminate in death. But my mind is still the same, that through the merits of Christ and by the grace of God I am saved."

Sustaining Grace

2. It is the gospel of sustaining grace. In Corinthians 12:9 we have another classic passage, "My grace is sufficient for thee." Paul was suffering from some malady which he called "a thorn in the flesh." He prayed to the Lord three times that this thorn might be removed. The Lord did not see fit to answer the earnest prayers of His servant by removing the thorn, but He answered in this gracious promise, "My grace is sufficient for thee." When Paul realized the full significance of these words, he said, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." The grace of God can, and does, sustain His trusting children in all the experiences of life.

Nine miles from our little city, in a country home nestling amid the trees, there lives a little palsied woman who is a member of our church. She will soon reach her ninety-first birthday. Years ago she was a teacher in our city schools. That dread disease laid its blighting hand on her, and she had to give up the work she loved. She went out into the country to make her home with a niece. In the course of a few years that niece died, leaving a husband and seven children. The oldest child was thirteen, and the youngest a babe of seven months. People wondered what would become of that home and that group of children. That little palsied woman answered the question. She went back and took a mother's place in that home. In her trembling arms she held that baby boy, and lavished on him the love of a mother. She has lived to see all of those children grow into promising manhood and womanhood. Now she sits there in the rocking chair, no longer able to walk. Her body shakes from head to foot. And yet, there is a smile on her face and an eternal calm in her soul. Sometime ago when I was making her a little visit she uttered a word that has sung in my heart ever since. After we had read God's Word and prayed together, she looked up into my face and said, "Pastor, I want to say this to you: as I look back along the way, there have been many dark hours. Sometimes I could not see the way ahead. But now the way ahead grows brighter and brighter." As I went on my way, I thought of that promise of old, "But the path of the righteous is as the dawning light, that shineth more and more unto the perfect day." And I asked myself the question, "What is it that can so undergird a palsied woman, give her strength to take a mother's place and hold a home together and drive away the clouds along the way ahead and make it shine with an ever-increasing light?" There was but one answer to that question, the gospel of the sustaining grace of a loving Father.

Prevenient Grace

3. It is the gospel of prevenient grace. In theology prevenient grace refers to that grace of God which operates on the human heart and will before conversion. But I am using the term in the sense of preventive grace. Jude closed his short epistle with these words, "Now unto him who is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and forever." We thank God for that grace that lifts us up when we fall. But there is something better than that—a grace that is able to keep us from falling.

I can imagine Peter and John getting together and talking about their Christian experiences. I can hear Peter say, "O, John, what a wonderful Savior we have! How marvelous is His grace! When I forsook Him in the hour of His suffering and denied Him when He needed a friend, He did not cast me off. After His resurrection, He came and sought me; and restored me to a place by His side. When I fell before the power of temptation, He lifted me up, and set my feet on the rock.

Oh, John, what a Savior He is!" And I can hear John as he answers, "Yes, Peter, that was a marvelous manifestation of His grace, but He did more than that for me, He undergirded me with His power in those testing times, and kept me from falling."

One day a company of men were telling about God's great mercy in preserving their lives when a boat had been driven upon a rock. A great hole was made in its side, and it began to sink. These men cast themselves into the troubled waters, and, after a struggle, they were rescued. Now they were rejoicing in God's mercy that had spared them. A Christian man who had listened to their story said, "God did a more wonderful thing than that for me." They looked at him in amazement, for they had never heard of any narrow escape that he had had. They asked him what it was that God had done for him that was more wonderful than what He had done for them. He replied, "I crossed the lake in a boat and it was not wrecked." God had saved those men out of a wreck, but He had done something more wonderful for this man, He had kept him from having a wreck.

We rejoice that, when our lives go upon the rocks, God is able to reach down and lift us out of the wreck and ruin. But it is a greater cause for rejoicing that God is able to keep us from having a wreck. He is able to keep us from falling.

But if we are to experience that grace and mercy we must stay close to God, we must hold on to our Father's hand. A little child was walking with his father along a rough and slippery way. The father wanted to hold the child's hand and keep him from falling, but the child thought he could get along without any help. In a few minutes he slipped and fell, injuring his body and soiling his clothes. The father reached down with his strong hand and lifted him up, and wiped away the dirt, and the two walked along hand in hand. The father lifted up the child when he fell, but it would have been better if the child had taken his father's hand in the beginning. Then he would not have fallen.

Many of us are like that child. We break away from God, and think we can walk along the pathway of life in our own strength, but we do not go far before we fall, and cry for help. We have a loving Father who hears our cries, and reaches down His hand of love and lifts us up and wipes away the stains. Thank God for that. But it would have been much better if we had stayed close to Him all along the way. Then we would have been kept from falling.

Providential Grace

4. It is the gospel of providential grace. Listen to those words of Paul in Romans 8:28, "And we know that all things work together for good to them that love God, to them who are called according to his purpose." This grace of God, gets richer and richer all along the way. Not only do we have a God who can lift us up when we fall, and a God who is able to keep us from falling, and a God who can sustain us in all the experiences of life, but we have a God who can take all the experiences of life and use them to bring blessings to His people.

When Moses was recounting to the children of Israel their experiences along the way, he reminded them of the time when Balak sent for Balaam that he might pronounce a curse upon the children of Israel. Then he said, "But the Lord thy God turned the curse into a blessing unto thee." God has a way of doing that for His people; He turns their curses into blessings.

I have stood in the beautiful valleys in western North Carolina and have seen the storm-clouds gather over the lofty peaks. I have seen the flash of lightning, and heard the roar of the thunder. I have watched the people as they fled for shelter before the angry clouds of the on-coming storm. I have climbed to the summit of those lofty peaks and looked down upon the clouds from the heights above. A marvelous transformation has taken place. Under the sunlight of God, those black and angry clouds from which the people fled have been changed into billows of glory.

So it is with the experiences of life for the child of God. When we view those experiences from the earthly side, they look dark and threatening,

(Continued on Page Six)

EDITORIALS

Mrs. T. E. Stephenson of Jackson was Mississippi member of the nominating committee in the W. M. U. Convention in Birmingham.

An offering was made Tuesday evening at the W. M. U. Convention, of which two-thirds went to the Foreign Mission Board for Chinese relief and for British Baptist Missions; and one-third went to the Home Mission Board to be used for Christian work in our military training camps.

The Annie Armstrong offering made for Home Missions by the Women's Missionary Unions of the South this spring amounted to \$185,000, the largest in their history for this purpose.

It was a pleasant feature of the Convention in Birmingham to meet a great number of our former Mississippians now working in other states. It was also interesting to see how many of them wish to come back to Mississippi. It would not be an overstatement to say that there are not many who would not come. They recall our brotherly fellowship.

Dr. D. I. Purser, with whom we had a few minutes at the Convention, told us there are 104 white Baptist churches in Birmingham, with 50,000 membership. He was for some years moderator of the Birmingham Baptist Association. He says there are 25 young people from his church attending Howard College. The college has an enrollment for the year of about 1300, including special students and summer school students. Perhaps half of these enrolled as regular students at any one time.

All messengers to the W. M. U. Convention received a souvenir folder giving pictures of the Comer building in which are the offices of the Southern W. M. U. Miss Mallory said the number of their offices, 1111, was probably the most famous number in the country. Of course she does not know about 7-11.

Dr. H. C. Bass, formerly pastor in Meridian, now of First Church, Bessemer, Ala., was general chairman of committees looking after the Southern Baptist Convention.

On Sunday, May 11, the Editor had the pleasure of supplying at Parkway Church, Jackson, for Pastor Bell, who was helping in a meeting at Luce-cale. We were glad to see the foundation laid for their proposed building which is to cost \$50,000. They need it already, and say they will be able to pay for it, if present conditions continue, in four or five years.

The most sensational news connected with the war for many months was the parachute landing of the third in rank of all the Nazi officials, near Glasgow. Just what it means does not seem clear at this writing.

E. Hilton Jackson of Washington City introduced a resolution providing for a committee appointed by the President to study and report on the question of having a Baptist daily paper published in Washington. This was referred to the graveyard committee, otherwise known as the Committee on Resolutions.

The request of the California brethren for admission to the Convention was referred to a special committee to be appointed by the President.

A speaker at the Convention said that the President of a university in the South told him, that in his school it was forbidden that the name of Jesus should be mentioned in the chapel or classroom; no book was considered authoritative which was written four hundred years ago; and nothing was considered a field of knowledge which could not be discerned by one or more of the five physical senses. It is our judgment such a school is a pest house to which all the people are invited to come and catch leprosy. We hope if Hitler makes a visit to this country, he will put the first bomb at the door of this university.

After one has gotten used to the use of natural gas in Jackson for several years, it is going back to old times when you get to Birmingham and have to wash the coal soot out of your nose every day.

Our people in America are familiar with "Wrong Way Corrigan" who "started for California from New York and landed in Ireland." And now a more sensational flight fills the papers. They are wondering if the recent landing in Scotland

by the No. 3 Nazi official is a "Wrong Way Hess." It is our regret that physical limitations made it impossible for us to be in several places at the same time. In Birmingham we had half a dozen meetings going on at the same time. We wish it were possible to report them all. The Editor starts off the report of the W. M. U. Convention, and then turns it over to Brother W. E. Lee to finish it up.

The first note sounded at the Southern Baptist Convention was struck on the miramba, alias xylophone, by Miss Mary Beth Lassiter, one of our Clintonians, who has been connected with the Vacation Bible Schools of the Sunday School Board. She makes music wherever she goes.

It gives you a sense of satisfaction and assurance to have Prof. E. O. Sellers of the Baptist Bible Institute lead the music in the Convention. He is easy and at home. He knows what to do next. You can depend on him; and ready to help stood Prof. Carnett, who also knows a good hymn, and how to get the people to sing it.

There were 4,696 messengers enrolled and reported on the opening of the Southern Baptist Convention. Many were enrolled later.

The address of welcome to the Convention was made by Dr. J. R. Hobbs, who was born in Mississippi, educated at Mississippi College, and ordained by the Little Bahala Church. He was for several years pastor of First Church, Birmingham, until his health failed, and is still a resident of the city.

Our visitor from Hawaii was introduced, a lady who said if you sneeze you will pronounce her name, which is Polish.

The Fraternal Messenger from the Northern Baptist Convention told us that in recent years the Northern Baptists had increased 20 per cent in number of baptisms.

—BR—

PICTURES OF JESUS John's First Day With Him

An old proverb says that first impressions are the most lasting, and old proverbs are likely to be right. They express the experience of whole generations. Certainly in this case the saying seems to be justified, for John wrote his gospel apparently when he was a very old man, possibly nearly 100 years old, and he recalls the intimate details of this first meeting with Jesus.

He was evidently one of the two (Andrew being the other) who were standing with John the Baptist who was standing and was transfixed when he looked upon Jesus as He walked and said, "Behold the Lamb of God." That does not mean "Look at the Lamb of God," but "Look! The Lamb of God." John was looking intently, deeply interested, fascinated. His interest was communicative, contagious. He calls the attention of John and Andrew, and they are equally impressed. They had heard John preach. They were in expectation, and now here is before them the fulfillment of all John's testimony and their own expectation. These were marked days in God's calendar and so they were in John's, for four successive times he says, "On the morrow," or its equivalent. Deep in his memory their fervor remained, for they were the beginning of his acquaintance with Jesus. These two disciples were determined to follow up the opportunity; so they followed Jesus as He walked by. Their interest was immediately recognized and rewarded. "Jesus turned, and seeing them following says to them, What seek ye?" It was a courteous acknowledgement of their interest in Him and intended as an encouragement of this interest by recognizing it. He could not, cannot be indifferent to any such effort at acquaintance with Him.

The disciples indicate their desire for an interview: "Master (Teacher) where dwellest thou?" Here was more than curiosity which could be satisfied by looking at Him. It was the desire to sit at His feet, to have instruction from the One of Whom John the Baptist had told them so much. With fine courtesy, Jesus replied, "Come, and ye shall see." They met with Him and stayed with Him from ten in the morning till late in the evening. Mark how John notes the details of this long ago.

Nothing is told us here of what Jesus said to them or taught them. No details of the day's conversation are given. All that John apparently re-

calls is the fact that he was with Jesus; and it is the fact of being with Him which he recalls so so vividly; and the immediate effect on these two disciples of John who were henceforth disciples of Jesus. John rather records the effect of this day's interview. That is what reveals its nature and the nature of Jesus. He tells us of how it effected Andrew. It was immediate and started him on his apostolic mission. Promptly, the first thing that Andrew did, the quick response of his soul to contact with Jesus was to go and find somebody else and tell him about Jesus. He set out to hunt for Peter and he didn't let up until he had brought him to Jesus.

The knowledge of Jesus, a personal interview with Him, and acquaintance with Him changes everything in a man's life. His interests undergo immediate transformation. Particularly his interest in people changes instantly. Nothing will satisfy us now short of bringing others into contact with Him. "We cannot but speak the things which we have seen and heard." We become possessed of His Spirit. "And beholding as in a mirror the glory of the Lord, we are transformed into His image from glory to glory, even as by the Lord the Spirit." One can never be the same again; we cannot go back to the old life, the old ways.

Naturally the one whom Andrew sought out was "his own brother Simon." There is a peculiar emphasis here on "his own." He did not say simply, "his brother," but "his own brother." To be sure, they were very close together. But this finding the Lord deeply intensified his interest in his brother. Every right human relationship is sanctified by our own relationship to Christ. We lose nothing, but gain much by our acquaintance with Jesus, our knowledge of Him and newly formed attachment to Him. Every human tie is glorified by fellowship with the Lord Jesus.

We get a further light on the character of Jesus as Simon is brought to Him by Andrew. All that Andrew had said was, "We have found the Messiah," or the Christ. They had all been expecting Him, looking for Him; and now Andrew says, "We have found Him." There was no difficulty apparently in getting Peter to come. He did not hesitate; he did not ask questions; he simply came along with Andrew. He was ready. He was quick at decision and at action, as he always was.

Peter must have been from the first an impressive figure. So often is one's character expressed in the mold of his body and face. Jesus was attracted and impressed by him. It is said, "Jesus looked upon him," the same expression used when it is said, John the Baptist looked upon Jesus. He was impressed. He saw in this man the capacity for leadership, because there were in him latent possibilities of character which would later make him a great apostle. He said, "Thou ART Simon, the son of John; thou SHALT BE CALLED Cephas," which means stone in English, or Peter in Greek. Jesus knew him as he was then; and he knew what he would come to be under the teachings of Jesus and the grace of God. Human frailties he had, but they would give place to great strength and stability. Not yet was he what he ought to be; but he was in the way to become what God purposed him to be. He would later come to be recognized as the leader among them, and a strength and support to all the rest. "When thou art turned again strengthen thy brethren." "Thou shalt be called Peter."

The Baptist Record

Published Every Thursday by the
Mississippi Baptist Convention Board
Baptist Building, Jackson, Mississippi

D. A. McCALL Executive Secretary
P. I. LIPSEY Editor and Business Manager
A. L. GOODRICH Circulation Manager

SUBSCRIPTION: \$1.50 a year, payable in advance.
Entered as second-class matter, April 4, 1918, at the Post Office at Jackson, Mississippi, additional entry at Vicksburg, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list. Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

Our advertising Department is in charge of Jacobs List, Inc., Clinton, S. C. Soliciting Offices: E. L. Gould, Manager, New York Office, 40 Worth Street, New York, N. Y.; J. Archie Willis, 162 E. Ohio Street, Chicago, Ill.; Geo. F. Dillon and Julian A. Kirk, 500 National Fidelity Life Building, Kansas City, Mo.; G. H. Ligon, 421 Biltmore Ave., Asheville, N. C.; J. W. Ligon, 729 Park Drive, N. E., Atlanta, Ga.

SOUTHERN BAPTIST CONVENTION

By Walton E. Lee

The annual Southern Baptist Convention held the eighty-sixth session in the Municipal Auditorium of the city of Birmingham. There were few vacant seats in the large meeting place at the opening hour on the afternoon of May 14.

Dr. W. W. Hamilton, in calling the Convention to order, expressed the desire that this shall be a worshipful, prayerful, fraternal and constructive Convention.

All the music of the Convention was under the direction of Prof. E. O. Sellers, director of gospel music in the Baptist Bible Institute, of New Orleans. Under his leadership, "Come Thou Fount" was sung and Dr. L. R. Scarborough led in prayer.

A devotional message was brought by Dr. J. McKee Adams, of Kentucky, based on Jno. 1:5, "The darkness comprehended Him not." The scripture was interpreted to mean that Christ came into a world enveloped in spiritual darkness but this darkness could not efface the light. Never was there a time in the world's history when the darkness was denser than today, declared Dr. Adams, and a number of ways in which this darkness manifests itself were pointed out. The same Light is in the world to dispel the darkness if only He is permitted to shine, emphasized the speaker.

The recording secretaries reported that up to the opening hour, 4,696 accredited messengers had been registered. This is more than twice the number with which the Convention opened last year in Baltimore. This is due to Birmingham being nearer to the center of the Convention's territory, and its being the Golden Anniversary session of the Sunday School Board.

Welcome Address and Response

The address of welcome was delivered by Dr. J. R. Hobbs, a former pastor of the First Baptist Church of this city. A response was made by Dr. David M. Ramsey, of South Carolina, one of the oldest members of the Convention, and who was in the Convention when the Sunday School Board was launched. An interesting review of the Convention was given.

The President's Address

The address of the president is always a high hour in the proceedings of a Convention, since it is a review of the achievement of the organization as well as a preview of the future. The subject of Pres. Hamilton in his annual message at this hour was "Southern Baptists Facing the Future." The informing and inspiring message will be printed in full in The Baptist Record and the Sunday School Board is instructed to issue it in tract form for free distribution. It is urged that it be read and studied.

Fraternal Messengers

The President recognized the fraternal messengers present in the Convention, prominent among whom was Dr. Chas. Helmsith, from the Northern Baptist Convention, and Mrs. from Honolulu, the newest mission field of Southern Baptist.

Convention Sermon

The annual Convention sermon was preached by Dr. J. Clyde Turner of North Carolina. The text was Acts 20:24, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." The sermon will be printed in The Baptist Record and an outline and review will not be attempted in this report. It is worthy of careful reading.

Tuesday Afternoon's Session

The watchword of this session was repeated in concert in the opening of this session: "We affirm our responsibility as Christian citizens in declaring ourselves to stand for: Patriotism, Prohibition, Interracial Justice, Christian Americanization, Universal Education in Our Nation."

A devotional message was brought by Mrs. E. D. Poe of Virginia in which emphasis was laid upon reaffirming our responsibility first in loyalty to our country; second, loyalty to prohibition; and third, loyalty to interracial justice. The speaker pointed out that the equivalent of \$24.42 per person was spent in the United States last year for liquor; that the equivalent of 13½ gallons per person—man, woman and child—was drunk by the

people of America last year; that more young women are employed in the sale of liquor in the United States than are enrolled in our colleges. In commenting on racial justice, Mrs. Poe said the only difference between the two races from a spiritual standpoint is the color of the skin, and entreated the negro women present to be patient, that the white women sympathize with them and were endeavoring to see that every possible good shall come to them.

Training Schools

The Training Schools reports were now the order and Mrs. B. H. Copass of Texas in reporting on the Southwestern Training School presented a young student from Hawaii, who spoke in clear English telling of her conversion and the good she is receiving at this training school.

Dr. W. W. Hamilton of the Baptist Bible Institute, presented Mrs. Reed, who made report on the work in this Institution.

Mission Study

Furthering the gospel in mission study was discussed by Mrs. Una Roberts Lawrence. The numerous valuable books on mission study emphasized Mrs. Lawrence, are easily available, some of which were pointed out and the women were urged to renew their study that they may become more missionary-minded.

Personal Service

Mrs. Eureka Whitaker, of Kentucky, spoke on Personal Service. The field of this phase of work is constantly widening, pointed out Mrs. Whitaker, in one particular by the young men being drafted in the camps for military training, and urged that Personal Service have a larger place in the activities of the women.

Stewardship

A pleasing feature at this point in the proceedings was the presentation by the President of Miss Wright, who substituted for her mother, Mrs. Carter Wright, of Alabama, in making the report on Stewardship.

The Judson College chapel choir rendered two musical numbers, "O Jesus Sweet," and "Lo a Voice to Heaven Sounding," which were uplifting.

Miss Johnson Speaks

Fellowship in the Furtherance of the Gospel in Racial Cooperation was discussed by Miss Johnson, who has had extensive experience in the work being carried on in the South to bring about a more helpful relationship between the two chief races of the South. This difficult problem was discussed by Miss Johnson in a sane, practical way. Some plain pointed questions were asked, involved in this vital issue, that surely brought conviction of the sin of neglect to all hearers.

Wednesday Afternoon Session

The song service of this session was led by Mr. B. B. McKinney of the Sunday School Board in Nashville, this being their celebration service. A number of the old familiar songs were sung. Among these was "I Am Bound for the Promised Land."

The latter part of the gospel of John by Dr. E. E. Colvin in conducting the devotional of the session "The Nail Scarred Hands" was the subject of a helpful devotional message.

American Bible Society

The Society was represented in the Convention by Dr. Francis C. Stifler of New York. In Dr. Stifler's address concerning the distribution of Bibles by the Society, he said Southern Baptists are the largest purchasers of Bibles of any religious organization in the world but their contributions to the Society are much less than many others. Dr. Louie D. Newton introduced a resolution to an enlargement of the contribution.

Election of Officers

The following officers were elected to serve next year:

President—Dr. W. W. Hamilton, New Orleans.
First Vice-President—Dr. E. D. Solomon, Florida.
Second Vice-President—Dr. Chas. Jones, South Carolina.
Recording Secretary—Dr. Hight C. Moore, Tennessee.
Assistant Recording Secretary—Dr. J. Henry Burnett, Georgia.

Baptist World Alliance

A brief period at this time was allotted to a report of the Baptist World Alliance. Dr. W. O. Lewis, the Secretary of the Alliance, was in the

Convention and spoke interestingly of the condition of Baptists in the war-stricken countries, some of which he has recently visited.

Wednesday Night's Session

Before the opening hour arrived the auditorium was full, and Prof. Sellers conducted a song service. Featuring the service were revival numbers by an Oklahoma Baptist University quartette of girls.

The devotional message of the session was brought by Dr. T. B. Maston of Texas, reading the 73rd Psalm and using the 23rd verse as the text of a message on "Drawing Nigh to God." Drawing nigh to God will mean purity, peace and power in the life.

Foreign Missions

This was Foreign Mission Night. Dr. C. E. Maddry made the report of the Foreign Mission Board from which the following items of interest were culled:

"The total income of the board from all sources during 1940 was \$1,326,862.95, an increase over 1939 of \$247,277.67. For the calendar year, \$33,500 was paid on the debt of the board, which is now \$214,000. The banks have reduced the interest rate from four to three and a half percent. We look forward to a debtless denomination by 1945. The Lottie Moon Christmas offering for December 1940 has reached an all-time high with a total of \$360,000 up to April 1, nearly \$30,000 more than the year before."

Dr. Maddry brought these figures more nearly up to date by stating the debt of the board nine years ago was a little more than eleven hundred thousand dollars. It is now a little more than two hundred thousand. In these years \$235,000 has been paid out in interest.

1941 Budget

"The board fixed the budget for 1941 at \$861,667.35, including specially supported missionaries. The board received the past year \$24,919 in legacies and \$4,611 in endowment and trust funds and \$4,577 from annuity contracts.

"The board now has 446 missionaries and 2,957 native workers. The contributions by the natives the past year amounted to \$379,896. The board has 454 schools and colleges (all grades) with a total student body of 35,291. The board has 37 hospital buildings on the foreign fields with 798 beds, 20 physicians (foreign and native) and 101 nurses (foreign and native), 9,093 in-patients and 119,634 out-patients, total number of patients treated during the year, 136,994."

Following the report was a presentation of the large number of missionaries at home on furlough, the largest number ever attending a Southern Baptist Convention, said Dr. Maddry. Some brought interesting messages on their work. Especially interesting were those from China who told of the effect of the invasion by Japan. They were little short of heart-rending.

An offering was made to the China relief fund amounting to \$1,004.61.

Thursday Morning Session

The main floor of the auditorium was reserved for messengers only and at the opening nearly every seat was taken, evidencing a record attendance. The visitors were in the balconies in large numbers.

Mr. C. C. Sanders of the host city, assisting Prof. Sellers in conducting the music of the Convention, led in singing "Leaning on the Everlasting Arms," "Saviour Like a Shepherd Lead Us" and "Close to Thee." Dr. C. W. Pope of Tennessee led in prayer.

The devotional message was brought by Dr. Claude Broach of Virginia reading from the first chapter of Galatians, and emphasizing Paul's defense of the gospel he preached. The pertinent question was asked, "Is this the kind of gospel we preach?"

A message was read from Dr. J. H. Rushbrook of England, President of the Baptist World Alliance, commending Southern Baptists for their loyalty through the years to New Testament teachings. Expressing thanks for the \$200,000 contributed by Southern Baptists last year to aid English Baptists in their mission work and expressing a hopeful attitude in the adverse conditions now prevailing in England by reason of the war.

(Continued on Page Ten)

ANNUAL CONVENTION SERMON

(Continued from Page Three)

and we flee from them in fear. But when we climb the heights, and see those experiences in the light of God's love, they are transformed into experiences of glory.

That must have been what Paul was thinking about when he asked that question, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" and then answered his question in this shout of triumph, "Nay, in all these things we are more than conquerors through him that loved us." He was saying, "Our God not only gives us victory over the dark experiences of life, but He changes those experiences into channels of blessings."

When I was a young minister, I was settled in a happy pastorate. I had just married and established a home. Then a blighting disease laid its hand on me and my body withered under its touch. It became necessary for me to give up my work, leave my wife to pack up our goods and store them and go back to her own home, while I went to a sanatorium in search of health. It was a dark hour. I had little money, and knew not whether I would ever preach again or not. Seven long months went by, then the clouds disappeared and the sunlight came. God gave me back my health, and with it He gave me spiritual and physical blessings which I would never have received if the experience had not come. The gospel of the grace of God is the gospel of providential grace.

5. It is the gospel of enabling grace. Hear Paul again in 1 Timothy 1:12, "And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry." Not only had he been saved by the grace of God, and transformed from a bitter persecutor of Christians into a devout follower of Christ, but he had been empowered by that grace for a great life of service. Standing at the height of his glorious career as an apostle of Christ, he cried out, "By the grace of God I am what I am." It was the grace of God that had saved him: it was the grace of God that had made him the man he was; it was the grace of God that had enabled him to do the work he had done. From his prison in Rome he sent forth this triumphant message, "I can do all things through Christ which strengtheneth me."

There is no "can't" in the spiritual vocabulary of a child of God. All that God would have him do, he can do, because God empowers him to do it. Who are we to lose heart and turn back in the face of difficulties? "If God be for us, who can be against us?" We are living in the midst of world confusion. The powers of evil seem to be in the ascendancy. Viewed from the standpoint of the world, conditions seem well-nigh hopeless. But out of the darkness of it all, there comes a triumphant shout, "The Lord God omnipotent reigneth! O church of the living God rise up in the strength of thy Lord and go forward!"

Glorifying Grace

6. It is the gospel of a glorifying grace. Listen to these words of Peter, in 1 Peter 1:13, "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is being brought to you at the revelation of Jesus Christ." The work of grace that is now going on in the world will be brought to its glorious consummation at the revelation of Jesus Christ. "It doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Paul said, "By the grace of God I am what I am." He could also have said, "By the grace of God I shall be what I shall be." When He comes, feeble and faltering saints will be transformed into His likeness. When he comes, every knee shall bow, of things in heaven, and things in earth, and things under the earth; and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father."

He is coming, O my spirit, with His everlasting peace,

With His blessedness immortal and complete,
He is coming, O my spirit, and His coming brings

THE W. M. U. CONVENTION

This is the fifty-third session of the Women's Missionary Union Convention, and it looks like the biggest of them all. We do not know the capacity of this Municipal auditorium, but guess it will seat eight thousand. Maybe that is "ministerially speaking." The main floor is filled from back to front, and the people are sitting up on the wings of this great airplane.

The women, "blessings on them," know how to use dramatics to good and helpful effort. Over the wide rostrum you read in big letters, "Fellowship in furtherance of the gospel." The stage is like a flower garden in May, for most of the sisters are in their Sunday best, and that means tonight long flowing dresses in blue and pink. A wise man might think it overdone, but what do we know about women's dress? Just take your seat with the others in the back of the house. This is a women's meeting.

There is one man on the platform, and he looks happy, though dignified. This is Dr. W. W. Hamilton, president of the other convention. He leads the opening prayer, and he makes you feel like praying with him, for the Lord seems near. The Convention song, printed on your program, is sung, "Forward Through the Ages." The messengers started together and recited their pledge: "We reaffirm our responsibility as Christian citizens in declaring ourselves to stand for: The family altar, total abstinence, Christian observance of Sunday, high standards of speech, dress, and conduct in our homes."

The worship period was conducted by Mrs. J. H. Street of Durant, one of our Mississippi women. She spoke of being Christian in the home, and she found an amen in many throats. Another of our Mississippi women on the platform was Mrs. Frances Landrum Tyler. She and Mrs. Street were fellow students at the Women's College.

It doesn't take the women long to get organized. They elect a nominating committee made up of one from each state, and "they do the rest," and the procession marches right on. Mrs. Harrell G. Davis, wife of the President of Howard College, welcomes the messengers; Miss Mallory, the Executive Secretary, with headquarters in Birmingham makes a brief explanation. The ladies who have served as heads of committees are rewarded with being allowed to stand up. There is special music furnished by the young women of Howard College. It is mighty good, but as no microphone could carry it, it hardly reached the rafters. There was music also by the young ladies from the Training School.

Mrs. H. M. Rhodes of Memphis had prepared a part on The Margant Fund, but as she could not be present, it was made by Mrs. W. J. Cox of Memphis, who is treasurer and forum president. The report showed that in 25 years, 398 children of missionaries have been sent to college at a cost of \$361,072. In the past year there were 90 students costing \$20,575. Many of those who have been helped are themselves now missionaries.

The closing address of the evening was by Mrs. J. M. Dansen of Waco. Before the session began more than 2000 messengers were registered from Maryland to Arizona; visitors 1200, and missionaries 40, with the tide still coming in. There were 41 registered from Mississippi with more coming up—only Georgia had more than Mississippi at this early hour.

As the women streamed out of the Convention hall at the close of the session, it was interesting to see husbands waiting at the door to identify their wives and "claim their baggage." If all the sessions are like this first one—well, we are sorry "you all" are not here, where "we all" are.

release;

I listen for the coming of His feet.

These are some of the characteristics of the gospel of the grace of God; it is a gospel of saving grace, a gospel of sustaining grace, a gospel of prevenient grace, a gospel of providential grace, a gospel of enabling grace, and a gospel of glorifying grace. No wonder Paul was ready to live for a gospel like that, and to die for it. Who wouldn't be?

Dr. Lawrence Speaks

The concluding order was an address by Dr. J. B. Lawrence. A picture of existing world conditions was drawn by Dr. Lawrence and a dark picture it was. The war is a fight to death between totalitarianism and democracy and will be long drawn out. When over, the victor will come to America for a blood transfusion, predicted the speaker. What kind of blood will be given? was pertinently asked.

If the blood needed to revitalize is given there will have to be a great change in the moral and spiritual conditions existing in our land today, said Dr. Lawrence. The conditions were pointed out. It was a great address.

Tuesday Evening Session

This was Missionary Night in the Convention. In the worship period "Fellowship" was the theme. Fellowship in four respects: (1) Fellowship with God; (2) Fellowship with Southern Baptists; (3) Fellowship with native Christians, and (4) Fellowship with saints. Surely the missionary has fellowship with all these factors in missionary endeavor. A large number of women missionaries home on furlough were on the rostrum and passed in file before the mike and brought brief messages telling of God's blessings upon them in their work. It was an inspiring hour. Another feature of tonight's program that was of interest was the presentation of several new missionaries under appointment by the Foreign Mission Board.

Among the missionaries listened to tonight, two are from Mississippi, viz: Miss Minnie Landrum and Mrs. Leo Eddleman.

Wednesday Morning Session

In the opening of this last session of the W. M. U. Convention the women affirmed their allegiance to a program which assumes their responsibility as citizens in national and racial issues, in an effort to bring about a world peace and as Christians the work of the denomination during the coming year.

In the devotional message by Mrs. Ryland Knight, of Georgia, emphasis was laid upon these things to which the women had pledged support.

W. M. U. Training School

The Training School in Louisville was the first order of the session's business. The report showed a successful year in the school's activities and a plan of work for next year was submitted and adopted. A pleasing feature in connection with the school's report was a parade down the aisles of the auditorium of the nearly one hundred students and former students who are attending the Convention. Miss Littlejohn, President of the Institution, gave a preview of the future plans.

Change in Time of Meeting

Miss Mallory moved and it was adopted that the sessions of the 1942 W. M. U. Convention open on Thursday morning and close Friday night provided it is decided by the Southern Baptist Convention to meet on Saturday morning. Action on this change will be taken by the Convention in the meeting which is to follow this meeting.

The President's Message

A feature in all great gatherings is the address of the President in which a review as well as a preview of the organization is given. In the message of Mrs. F. W. Armstrong at this time the achievements of the women of the South through the fifty-three years of their organized effort were made to stand out as challenges to renewed effort and zeal in the enlarged tasks ahead. The address was listened to with deep interest.

Dr. Maddy's Address

The session and the truly great Convention closed with an address by Dr. C. E. Maddy, Secretary of the Foreign Mission Board. The address was in the interest of foreign missions as the address of Dr. Lawrence in the session of yesterday afternoon was in the interest of Home Missions.

BR

UNION—The Lord gave us a great revival here. Dr. S. A. Murphy preached plain, pointed, powerful gospel messages and Bill Nason effectively sang the gospel. Eighteen confessed Christ as their Savior, seven came by letter, a great number rededicated their lives to God and all received a blessing from God. Sunday School Superintendent J. L. Lewis will lead big forces in a study course May 26-30 and our V. B. S. is to be held June 16-27.—Pastor Lawrence B. Bobb.

Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

"Go" Mt. 5:24; "Go" Mt. 10:6; "Go" Mt. 11:4;
"Go" Mt. 28:7; "Go" Mt. 28:19; "Go" Mk. 16:15;
"Go" Lk. 9:60.

"Give" Mt. 5:42; "Give" Mt. 10:8; "Give" Mt. 19:21;
"Give" Lk. 6:38; "Give" II Cor. 9:7.

I

"And Elijah came unto all the people, and said, How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him. And the people answered him not a word." I Kings 18:21.

"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" I Jno. 5:4-5.

II

Met by invitation with Mississippi College students at daily prayer meeting. Large group present on beautiful hillside. Riley Munday presided. We spoke briefly of opportunities in summer work.

We were happy to have the married Mississippi College students and wives in our home. Of course Dr. and Mrs. Patterson added to the good fellowship of the group. Mrs. McCall planned it.

Through invitation of President Kethley, visited chapel hour at Delta State, bringing Bible message. Some of faculty members very active in church life.

Called to Philadelphia for funeral of Brother Bert Fox—great friend, giving us unusual Christian testimony which we have used for "Christ's sake."

III

Lovely people—those folks of First Baptist, Cleveland. Dr. Ira D. Eavenson has had a remarkable pastorate there. Mrs. Eavenson is a fine helper.

Folks know how to go to church and how to act when they get there.

B. S. U. workers loyal. School folk cooperative.

Brother W. E. Farr led the singing. Mrs. Elmore presided at the organ and Miss Ruth Farr was at the piano. Excellent music. Some of these might be profitably used during the summer.

Fifteen additions, all but two for baptism. Another conversion after last service.

Privileged to be in fine Christian home of Mr. and Mrs. D. R. Bowen. How good they were to the Writer!

Loyal men, women and young people in this church. Doxology!

IV

A most significant meeting of pastors and laymen took place at McComb a few evenings ago. They planned and voted an association-wide revival in the fall for the 22 churches of the county.

Pastor B. T. Bishop had phoned us at Cleveland and we promised to be present. This meant getting in at midnight, spending the day in the office, driving to McComb and back that evening, and leaving early the next day for the Convention. The great spirit of the group makes us very happy over the trip.

Mississippi Baptists are on the march!

Met with B. S. U. Council of Delta State. Fine group.

Had privilege of speaking briefly to W. M. S. at at Cleveland. Jno. 19:25-26.

V

Had the joy this week of a visit with two people who were second to none, humanly speaking, in having parts in the growth of Griffith Memorial from a small mission church to one of the larger churches of Mississippi.

The first visit was with Fred R. Langley, who came to us at that time from Calvary church. He came feeling led of the Spirit to give himself in special service.

Brother Langley had given his best health in the service of his country in the World War No 1.

He is practised in giving himself. He made one of the greatest Sunday school superintendents, one of the best deacons, one of the most loyal friends we have known. He has been faithful to his employers, but he has also literally worn himself out in service to both Christ and his country. Mrs. Langley and Betty Jane have greatly aided in his life's work.

The other visit—a long deferred one—was to the home of Mrs. J. T. Cotten, Union Street, just off Winter Street. She has grown great through consecration of talents, submission in suffering and purposeful living. What she has meant to preachers, young married couples and others adds richly to her reward.

As we stepped into the home we found we were in an art gallery. She paints for Christ's sake! Some pictures she has already sold, putting much of the proceeds into His work. If you want to be refreshed, go to see her!

Doxology!

VI

Some years ago "Mother" Spencer and Mrs. J. T. Cotten chose to plant their lives at Griffith Memorial. They came from First Church, Jackson, where they were loved and honored.

"Mother" Spencer, wife to one of our pastors, and mother to another—Lee Spencer, was a great soul. We had the privilege of going with her to the hospital—her last trip on this earth. As we drove along, she said, "If God wants to send me back to Griffith Memorial to live for Him, that will be all right with me. If He is ready to come for me, His will be done." God called for her! What submission! What faith! What a great Saviour!

VII

Interest in simultaneous Association revival meetings grows. We present the full program of another planned as follows:

Prentiss County Baptist Association Evangelistic Campaign, Oct. 26-31, 1941

County-wide mass meeting, Booneville Fair Grounds, Sunday, Oct. 26, 2:30 p. m. Band concert, choirs, sermon by Rev. D. A. McCall (free transportation).

Services each evening, 7:15, at Baldwin, Booneville, Chandler's Chapel, East Prentiss, Gaston, Ingram, Mt. Olive, Oak Hill, Thrasher, Osborne Creek, Piney Grove, Pleasant Grove, Mt. Zion and Wheeler.

Services from 11:00 a. m. to 3 p. m. at Thrasher (Monday), Oak Hill (Tuesday), Ingram (Wednesday), Mt. Zion (Thursday), East Prentiss (Friday).

Evening sermon subjects:

Sunday—A Look at the Lost.

Monday—A Look at the Saved.

Tuesday—A Look at the Cross.

Wednesday—A Look at the Savior.

Thursday—A Look at the Church.

Friday—A Look at Heaven and Hell.

11 a. m., Monday through Friday, worship, D. A. McCall, preacher.

Speakers—D. A. McCall, M. E. Perry, J. H. Crawford, O. C. Hicks, J. P. Kirkland, F. V. McFatrige, Bynum Basden, J. D. Thompson, E. D. Estes, C. C. Rhinehart, S. B. Cooper, W. E. Ferguson, A. L. Goodrich, C. E. "Dan" Patch.

Tentative program for association-wide evangelism, 1941—C. E. Patch, moderator; Bynum Basden, clerk, J. D. Thompson, chairman evangelism.

Monday

1:15—Worship, M. E. Perry.

1:30—The Place of Literature in Evangelism—A. L. Goodrich.

2:00—Using the Bible in Personal Evangelism—E. D. Estes.

2:30—The Way of Salvation—J. P. Kirkland.

Tuesday

1:15—Worship—E. D. Estes.

1:30—Gospel Singing in Evangelism—M. E. Perry.

2:00—The Sunday School in Evangelism—F. V. McFatrige.

2:30—Sanctification—S. B. Cooper.

Wednesday

1:15—Worship—M. E. Perry.

1:30—Prayer in Evangelism—W. E. Ferguson.

2:00—Pastoral Evangelism—S. B. Cooper.

2:30—God's Purpose of Grace—F. V. McFatrige.

Thursday

1:15—Worship—M. E. Perry.

GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b: "Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL." Our Motto: "Ask the people, they'll subscribe."



The illustration to the left correctly portrays the feelings of Circulation Manager Goodrich when he learned that Baptist Record circulation last week was 22,783.

But

Why fool around so near the twenty-three thousand mark? Let's go on in. Let's go beyond the twenty-three thousand mark, and there's no better time than now. Just 217 new subscribers would land us on Twenty-Three Thousand Hill.

Here are several suggested ways of doing it:

1. 217 subscribers could send in one each.
2. Or 109 could send in two each.
3. Or 73 could send in three each.
4. Or 22 could send in ten each.
5. Or some churches that expect to adopt the EVERY FAMILY Plan soon could just "do it now."

Friends of the Record, help us now.

All the Record employees are doing their best. What about you?

Recently the paper and printing contract were changed. This is expected to result in a saving of approximately \$5,000 per year. Now let's show our appreciation of this large saving by going on to 23,000, and

DO IT NOW.

HOULKA—For seventeen years, Rev. S. P. Andrews has been pastor at Houlka. Few preachers are blessed by such long ministries. B. T. U. Director Henning Andrews claims the best B. T. U. work in the county. And the Sunday School work led by Superintendent J. O. Harwood is doing equally as good work. The attendance at all services is good.

We presented the EVERY FAMILY Plan and the church unanimously adopted it. We then presented ourselves at the parsonage, and after a delicious dinner, we unanimously voted Rev. and Mrs. Andrews A-1 hosts and Mrs. Andrews an AA-1 cook.

Chickasaw County now has subscribers listed as follows: HOUSTON 89; Okolona 5; Vardaman 3; VAN VLEET 28; HOULKA 37; Woodland 2.

VAN VLEET—Rev. S. P. Andrews is also pastor at Van Vleet. Since our last visit there they have erected a new brick building, and there is no debt on it. The people are happy and enthusiastic, and they should be with a new church, and it debt free.

AND all we had to do was to explain the value (Continued on Page Sixteen)

1:30—Hindrances in Evangelism—E. D. Estes.

2:00—A Passion for Lost Souls—J. P. Kirkland.

2:30—Repentance and Faith—A. L. Goodrich.

Friday

1:15—Worship—M. E. Perry.

1:30—Conference led by D. A. McCall.

2:30—Harmony of the Law and the Gospel—O. C. Hicks.

VIII

Brother and Mrs. McRae, formerly foreign missionaries, well known to many fellow Mississippians, now in California, have been for some years sending regularly \$1.00 per month on Mississippi Baptist debts and another \$1.00 per month to the 100 M Club.

Come thou, and do likewise!

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. A. L. Goodrich, Clinton, Miss.
Vice-President—Mrs. John King, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Executive Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Miss Study—Mrs. W. A. Bell, Jackson, Miss.

Stewardship—Mrs. J. H. Street, Durant, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

There is scarcely a human task that does not daily bring us into closer contact with some of our fellow beings. In our relations with others we can make life fine and noble and splendid even in most commonplace surroundings.

We as Christians should be lights. Our influence is to light up the road and lead others to God. We are told that candles do not lose any heat by lighting other candles. This is a natural law that finds illustration in the spiritual world.

One of the laws of Christian citizenship is helping others. If Jesus were here in person, every one of us would be eager to do Him a kindness. He gave us a plan whereby we could help Him while helping others (Matt. 25:40). "In as much as ye have done it unto the least of these, my brethren, ye have done it unto me." To help others in Christ's name is to help Christ. We grow in His likeness, but we grow by exercise. We must give out before we can take in. He who forgets himself will surely be remembered by God.

We are also stewards of the saved. How drab and dull and uninteresting is the church of many of our churches today. Many are on the path of spiritual defeat. We need to say to them, "awake thou sleeper—awake to spiritual strength, yield all to God—put Christ at the center of all that you do; and know the joy of being a wide-awake Christian."

In order to be fruitful in enlisting others we must live the right kind of lives ourselves. A woman once made the remark that she wished she could preach from a pulpit so that she could be great soul winner. She was affected probably by the glamour and excitement of a great revival, but it is not necessary to occupy a pulpit to be a great soul winner. In many cases these great evangelists tell of their religious references which touch the life of some woman who lived Christ in her home and community. It usually is a mother, a Sunday School teacher, or some woman who had a genuine interest and a sympathetic understanding which followed them through the years.

I'd rather see a sermon than to hear one any day
I'd rather one would walk with me, than merely tell the way,

The best of all the preachers are the men who have their creeds

For to see good put in action, is what everybody needs.—Edgar A. Guest.

A little girl once in a cathedral asked a guide, "Who are those people in the windows?" "They are Saints." She afterwards told her mother she knew who saints were. "They are people who let their lights shine through."

It is not necessary to preach from a pulpit to be a soul winner. It is only necessary that one have the mind of Christ that one's life might exemplify the ideals of Christ and exhibit the love of Christ in every contact. Women have a tremendous responsibility in saving souls for Christ. We should seek to do all to His glory and should hurry through with all else that we might have more time to devote to His worship and service. Christ will then be center of our lives.

Christianity is now in its second serious campaign to win the lost. Christ's first campaign was waged in the first three centuries A. D. The Roman world was made at least nominally Christian, and this was done by the Holy Spirit and the missionaries. Christ's second campaign for the spread of Christianity through the world began about 150 years ago through the efforts of Wm. Cary of England and Adoniram Judson of America. In this second campaign we have greater facilities than they had in the first campaign.

When we look at the tears and agony in the

world today, we wonder why the Kingdom of God comes so slowly. One by one must come into the kingdom. But the millions of Christians are not winning millions more as Christ intended that we should. In our own country we are hesitating to welcome refugees from Europe. Even children who need homes in a safe and sane environment. Perhaps God is sending them to us to hear the Gospel. Many immigrants have found the Gospel as their chief treasure in their new homeland. We owe a debt of gratitude to our missionaries who long ago took this blessing to our ancestors. It is not the will of God that any should be persecuted. Satan is behind all that is evil. He rejoices in the persecution of the Jews and is delighted when Christians ignore the foreigners in their midst. The only happy life is the life hid in Christ for He is the only hope in the life to come.

It is a great privilege to present the Word of the Lord and a sacred duty to win souls for Him in our personal service. We prepare ourselves for these tasks in our acquaintances with Christ through faith, and an acquaintance with man through seeing his need. When this is possible we can easily bring souls to His Kingdom.

Evangelistic Crusade. Excellent Soul Winning Standard (Roland Q. Leavell).

SOUL WINNING is in the air! Now every Christian should do some real soul searching—to see if he or she measures up to any worthy standard as a soul winner. Read the following ten-point standard and grade yourself, counting 10% for each point:

I. SOUL MINDEDNESS—Do I really want to win others to Christ? Am I willing to try? Do my thoughts seriously turn toward lost souls? Do I sincerely sorrow over the sin sick? Is my heart burdened for any individual lost soul?

II. DEVOTIONAL LIFE—Am I praying daily for souls and for some soul? Am I studying my Bible daily in order to become a better soul winner? Do I keep a prayer list?

III. HOME ENVIRONMENT—Do I maintain family worship daily? Is the atmosphere of my home spiritual? Is it normal for children in my home to become Christians early? Has my pastor formally dedicated my home to God? Are there any good evangelistic books in my home? Is my home open for prayer meetings? Have I ever invited my pastor and some lost friend to dinner? Are alcoholic drinks, dancing or gambling ever allowed in my home?

IV. CHURCH LOYALTY—Do I faithfully attend Sunday night worship and prayer meeting? Does my presence add spiritual atmosphere at preaching services? Do I pray daily for my pastor? Do I invite unsaved friends to church or introduce them to my pastor? Do I give faithfully to missions?

V. PREPARATION—Do I read a book on soul winning every year? Can I explain the Bible plan of salvation to others? Do I understand repentance and faith? Can I use my New Testament to lead another to Christ?

VI. EQUIPMENT—Do I keep a prayer list? Do I always carry a pocket Testament and Gospel tracts for use in soul winning?

VII. PERSONAL WITNESSING—Do I habitually speak to others about Christ, such as: the grocer, paper boy, coal man, nurse, filling station operator, agent, beggar, taxi driver and friend? Do I belong to the pastor's soul winning group? Do I ever write letters to lost people? Do I distribute Bibles and Gospel tracts in homes, hotels, railroad and bus stations, tourist camps, etc.?

VIII. VISITATION EVANGELISM—Do I visit regularly in my church program, with the Sunday School, W. M. S., Brotherhood or B. T. U.

groups? Do I visit the sick or newcomers for soul winning purposes? Do I take the religious census? Can my pastor depend upon me for visitation soul winning?

IX. LEADERSHIP—In my church life do I assume any responsibility such as: teaching a class or teaching a book on soul winning, or leading any church group? Do I help to conduct services in hospitals, on streets, in institutions, in mission Sunday schools, over radio, in youth revivals, among negroes or foreigners or in Vacation Bible schools?

X. HIGH STANDARDS—Do I have a standard of a minimum number whom I will try to win to Christ each year? Do I try to speak about salvation to at least one person each week?

There has been no greater force among Baptists for evangelism than the Woman's Missionary Society (Dr. W. H. Knight, Pineville, La.). He says it is largely due to study course work and organization.

How glorious is our work in our crusade for lost souls! Our women have kept the altars of prayer aglow through personal daily devotions, regular periods of prayer, cottage meetings, in revival seasons, and the establishment of family altars. Our women are faithful in the religious census to find the lost and unenlisted. As officers and teachers in the Sunday School and in Vacation Bible Schools our women are rendering a valuable service in winning boys and girls to Christ.

Dr. Leavell has presented a soul winning standard. Let us read it and measure ourselves.

The world's dire need is an urgent Gospel. We have a story to tell to the nations, a story of truth and love. Jesus saves—let us tell to sinners far and wide. Soul winning is in the air when we earnestly and whole-heartedly pray that "Thy will be done, Thy way may be known upon earth, Thy salvation among all nations.

Mrs. C. G. Collins,
Myrtle, Mississippi.

—BR—

Rev. B. Frank Smith, pastor at Jonestown and Lyon, was the only Mississippi man to receive the Doctor of Philosophy degree at the Louisville Seminary commencement May 9. Fifteen Mississippi men were in the Th.M. class. Dr. Smith did his graduate work in the Church History department, majoring in the first six hundred years of Christianity. The title of his thesis was "A Historical Study of the Changes in the Rites of Christian Baptism."

—BR—

Mr. John Shepherd, a student in Mississippi College, was operated on for appendicitis in The Baptist Hospital in New Orleans last week. He is a son of Dr. and Mrs. Shepherd, who were missionaries in Brazil, now at the Baptist Bible Institute. John is one of our Margaret Fund students.

—BR—

The editor is deeply appreciative of the kind remarks in the Arkansas Baptist by Editor Lewis Meyers. They were written out of the kindness of his heart. We have known him since he was a student in Mississippi College and a member of the Mississippi Legislature and have watched with pride his useful course through all these years.

—BR—

Dr. D. M. Ramsey, of South Carolina, who made response to the address of welcome, was among those present in the Convention when it met in Birmingham fifty years ago.

—BR—

TO THE MEMBERS OF OLOH CHURCH, MARION COUNTY: The Record is sent to you with the compliments of your church. Read it and may it be a blessing to you.

Pastor V. W. Malley.

DR. J. N. McMILLIN

On last Friday night, April the 25. Dr. J. N. McMillin of Louisville died in the Baptist Hospital in Memphis. We have suffered great loss in his going from us. We shall miss him more grievously than perhaps we now think.

We held the funeral service in Louisville Sunday morning at ten o'clock and went to Hattiesburg for the burial in Roseland Park Cemetery at three-thirty in the afternoon. I think I never saw more sincere affection shown, nor more beautiful tribute paid, than was witnessed at both places.

The people of his church, and the friends of the community, crowded the auditorium where he ministered for sixteen years. There was a silent hush of sorrow over all, and a visible sense of grief in every heart. But it was all made radiant by the love and appreciation of him that were expressed in so many ways.

The pastors of the Baptist churches in Hattiesburg served as pallbearers at the grave. They passed from the funeral coach to the grave between two long lines of friends and fellow-workers, for the Lord, that had stood with him through the years. In the presence of a great throng that had met at the grave side. Dr. J. A. Barnhill, pastor of the Main Street Baptist Church, very feelingly led in prayer, and after the burial Dr. Moody, of the First Baptist Church, led the closing prayer.

He had not been well since the first of the year, but at times it was thought he was improving. A couple of weeks ago his church gave him an extended leave of absence to rest and regain his strength. It was the Father's good pleasure to have it this way. He rests from his labors and his works do follow him.

Dr. McMillin was a great preacher. He reached out into the invisibles and laid hold on Truth and passed it on in a clarity of expression that gripped the hearts of his hearers and lifted them up to higher levels. He was dynamic and forceful in manner, brilliant in mind, and tender and mellow in spirit.

He was a great educator. He was well educated himself. And he spent a number of years teaching in the English Department of Mississippi Southern College in Hattiesburg. When he left the school room and went back into full time pastorate, he served for a number of years on the Education Commission of Mississippi Baptists. He was a useful man in the service.

He was a great Christian, friend, and brother. Truly we shall miss him. But it is the Father's will. May the comfort of His Grace be with his people whom he loved and who so loved him. And may a double portion be that of his wife and children whom he leaves.

Lovingly,
J. E. Wills.

—BR—

Rayville, La.—We just closed here in our church, last evening, a gracious youth-week revival, with Chester Swor as leader. Great crowds, much interest, twelve added to the church. So far as we know, God has given to the world, only one "Chester Swor." We thank God that he came our way, we can never be quite the same—to God be the glory for it all.—John H. Hooks, Pastor.

THE MISSISSIPPI BAPTIST NOW CLUB

FRANK E. SKILTON, General Chairman

A PROGRAM OF PERSEVERANCE

MANHOOD IN ACTION

The Mississippi Baptist Now Club is a man's job. The women have been doing their part for more than a year. They have worked faithfully and sacrificially. They are doing good work and furnishing inspiration; but this is a half-million dollar job and they are grateful for the active participation of the men. The women have fought valiantly, but without the help of the men, they stand as much chance of paying off the debt as the Finns had of repelling the Russian invasion.

The manhood of Mississippi Baptists is now under the load to help wipe out our bonded indebtedness. The men are determined to pay off the bonds and eliminate the eroding interest of \$300,000. Many businesses and professions are represented in the District and Associational Now Club Chairmanships. Following are some of them:

Owen Cooper, Jackson, Director of Research, Mississippi Farm Bureau Federation; J. S. Tillman, Hazlehurst, Tax Collector; M. P. L. Berry, Clinton, College President; P.

H. Williams, Lexington, Chancery Clerk; E. C. Lane, Flora, planter; H. W. Roberson, Brandon, minister; H. W. Mangum, Mendenhall, postmaster; Robert I. Martin, Benton, minister; O. S. Sanders, Vicksburg.

C. S. Longino, Clarksdale, judge; W. B. Alexander, Cleveland, attorney; John D. Davis, Greenville, Ford dealer; A. T. Engell, Schlater, minister; Will Price, Inverness, planter; J. W. Lee, Jonestown, merchant.

G. E. Wiley, Grenada, minister; R. S. Davis, Pittsboro, Chancery Clerk; L. D. Sellers, Carrollton, minister; A. L. Emerson, Hernando, physician; George Criss, Grenada, Mississippi Forestry Department; W. N. Ethridge, Oxford, insurance; J. F. Bailey, Holly Springs, oil distributor; W. D. Trewolla, Winona, undertaker; Bryant Young, Sardis, lumberman; I. C. Farmer, Senatobia, physician; J. R. G. Hewlett, Charleston, minister; G. E. Denley, Coffeeville, editor and publisher.

Medford Leake, Tupelo, lumber business; E. M. C. Hawkins, Corinth, lumberman; E. C. Edwards, Houston, minister and chorister; W. R. Hunt, Tupelo, physician; L. G. Smith, Aberdeen, merchant; R. S. Pitts, Jr., Pontotoc, Chancery Clerk; J. D. Thompson, Booneville, minister; J. E. Buchanan, Blue Mountain, bursar; C. C. Perry, Glen, minister; Varda Smith, New Albany, Board member; Marvin Gresham, Ashland, banker; R. L. Senter, Fulton, dentist.

H. L. Rhodes, Ackerman; A. H. Ingram, West Point, capitalist; H. C. Hemphill, Kosciusko, superintendent of schools; W. L. McElroy, Columbus,

Commercial Appeal representative; J. K. Wilson, Brooksville, banker; O. C. Moore, Sturgis, farmer; E. E. Raynolds, Louisville, Circuit Clerk; A. Skelton, Grenada, school principal.

Wilbur D. Cole, Philadelphia, wholesale grocer; N. A. Edmonds, Shubuta, minister; J. E. Sansing, Stringer, superintendent of schools; Charles E. Crawford, Scooba, school principal; W. B. Lowry, Meridian, railway mail; M. M. Keith, Carthage, editor; J. L. Lewis, Union, insurance; T. A. Webb, Philadelphia, banker; Jeff Kent, Forest, lawyer; J. R. Lawson, Raleigh, editor.

E. D. Hurst, Laurel, real estate and insurance; J. E. Cranford, Seminary, minister; Murdoc Walley, Leakesville, sheriff; F. J. Eubanks, Lucedale, farmer and pastor; W. S. Allen, Pass Christian, minister; Monte A. Davis, Moss Point, minister; Nelson H. Webb, Hattiesburg, automobile dealer; J. N. Stewart, Picayune, school superintendent; H. C. Odom, New Augusta, school superintendent.

C. H. Lipsey, Brookhaven, superintendent of schools; Elton Barlow, McCall Creek, minister; L. G. Parker, Prentiss, merchant; W. R. Roberts, Silver Creek, superintendent of schools; J. H. Price, Brookhaven, County Agent; A. G. Stubblefield, Columbia, insurance; Jack H. Ewing, Liberty, lawyer; W. F. Jackson, McComb, lawyer; R. A. Eddleman, Port Gibson, minister; James B. Ray, Tylertown, minister.

Tune in on WJDX, Jackson, next Sunday, May 25, at 2:00 p. m. The Mississippi Baptist Now Club will be on the air then.

VISITORS AT BLUE MOUNTAIN COLLEGE

The students at Blue Mountain College have derived many blessings from recent visitors on the campus. Dr. J. W. Beagle of the Home Mission Board brought messages about the needs of the foreign peoples in the United States.

Mrs. Joe Burton, also of the Home Mission Board, showed many interesting pictures of the activities of our home missionaries.

Miss Mary Beth Lasseter, of the Vacation Bible School Department of the Sunday School Board, held several helpful conferences in which she showed the numerous opportunities for service through the medium of Vacation Bible Schools. As a result, many girls were challenged to use the summer in Kingdom service.

Such visits are heartily welcomed by the student body and have proved a real source of inspiration.

Ruth Garcia, Reporter.

—BR—

In a fashionable girls' school in New England, the history teacher was telling the story of the settlement of the country.

"Miss Cabot," she said, "can you tell me who came over in the Mayflower?"

"Yes," said the girl, "I can; my ancestors and a few other people."

HARMONY VACATION BIBLE SCHOOL

A Vacation Bible School which was held in the Harmony Baptist Church just closed Friday, May 16, with a commencement program. Sixteen pupils were given certificates for faithful attendance.

Both teachers and pupils rendered fine service and showed a great Christian spirit.

Faculty:

Superintendent—Marguerite Hill, Blue Mountain.

Primary and Beginner Superintendent—Annie Merrell Gregory.

Junior Superintendent—Mary Frances Manning.

Intermediate Superintendent—Mrs. Irvin Bocc.

Handwork Leaders—Mrs. John H. Hale, Mrs. John Archie.

Secretary—Mrs. Wilfred Archie.

Reporter.

—BR—

An absent-minded minister stopped to talk with a friend whom he had met on the street. As they were about to part the minister glanced up and down the street as though in search of a clue and then asked his companion, "When I met you was I headed for home or town?"

"You were going toward town."

"That's all right then," said the minister, "I've been home for lunch."

M. S. C. W., Y. W. A.

The Y. W. A. held its installation services May 2 at the M. S. C. W. Baptist Workshop. The flower motif was carried out through the entire program. Each of the outgoing officers presented the corresponding officer with a bouquet of spring flowers which represented some outstanding characteristic of their new responsibility. Helen Rigby, the new president, started the flower basket, and each of the new officers added her flowers, which represented her personality, to the basket which stood for the unity of the entire organization.

Miss Edwina Robinson, the Young People's Secretary, compared the growth of an individual to that of a growing plant as she challenged the Y. W. A. to greater service for Christ.

Mary Louise Ivy,

Publicity Chairman of Y. W. A.

—BR—

The sergeant was giving the rookies bayonet drill. They were practicing charging a dummy. One awkward fellow stumbled, missed the dummy with his bayonet, but flattened his nose against it.

"That's right," encouraged the sergeant. "If you can't stick 'im, bite 'im."

SOUTHERN BAPTIST CONVENTION

(Continued from Page Six)

Time of Next Meeting

The committee recommended that as AN EXPERIMENT the next Convention meet on Saturday morning and run into the following week rather than on Wednesday and close on Sunday night. It was adopted.

The religious work in the Training Camps was put under the direction of the Home Mission Board.

Dr. Dillard's Address

Dr. J. E. Dillard, the Director of Promotion of the Executive Committee, in addressing the Convention had for a subject: "Let Us Go On." Go on in three respects: (1) In Christian experience; (2) In Christian service; and (3) In debt liquidation. Relative to the paying of the debts of Southern Baptists, Dr. Dillard said:

"Southern Baptists are in debt. They went in debt with a pure motive; they expected to pay in full and as they went. But hard times came. They tried to cut expenses but could not cut them as fast as receipts fell off. Hence the debt. But we have the property and we did not lose our work. We are not broke, we have southwide assets of \$25,000,000 and our southwide debt is only \$2,500,000.

"We are getting out of debt. We are \$600,000 better off than we were at this time last year. But we need to speed up. Every agency, every church, every person should help. They can if they want to. The Baptist Hundred Thousand Club offers a plan by which all can help. Why not take a Centennial membership and contribute \$100 for a debtless denomination by 1945? If you can't do that much, perhaps you can take a single membership and give \$1.00 a month.

"We just must go on so as to have a debtless denomination by 1945."

Negro Baptists in Birmingham

Dr. John L. Slaughter, Pastor of the First Baptist Church of this city, presented to the Convention the leading negro Baptist preacher in Birmingham, who said he represented and brought greetings from the 50,000 negro Baptists of this city.

Relief and Annuity Board

This is the agency of the Convention which provides relief to the ministers and widows of ministers in the South, and the employees of the agencies of the Convention in direct gifts or annuity policies. Dr. Thos. J. Watts, Dallas, Texas, is Executive Secretary of the board. The benefit the board is rendering is reflected in the following excerpt from the report:

"The income of the board last year was \$1,005,024 and the expenditures \$593,765, expenditures principally to aged ministers, widows of ministers and lay employees of the denomination. The excess income over expenditures amounted to \$411,259.21.

"The annuity benefits paid during 1940—\$314,895.00.

"Relief benefits to 1,272 ministers and widows of ministers—\$100,205.77.

"The annuity roll of 230 calls for \$399,255.60 in 1941.

"The relief roll of 1,209 calls for \$102,253.30; total, \$501,508.90."

The total memberships in all plans of the Board on April 1, of the current year, was 6,680 as there were 7,024 churches cooperating in the Ministers' Retirement Plan.

Woman's Missionary Union

The President introduced Mrs. F. W. Armstrong, of Missouri, President of the Woman's Missionary Union of the South, who in turn introduced Miss Kathleen Mallory, of Alabama, who brought the report. Some figures from the report show remarkable progress in the work of the women:

"Never before has W. M. U. reported as many W. M. S. members as for 1940, the total being 399,003, gain of 9,874. W. M. U. young people, 359,148. Certainly it is true that Woman's Missionary Union never had as many members as now—758,151—in as many organizations—40,614. This vast number of organizations are in 12,923 churches cooperating with the Southern Baptist Convention. There were 20,933 W. M. U. organizations that met last fall to study, pray and give in behalf of state missions.

"Closely following was the December Week of

Prayer for Foreign Missions and the Lottie Moon Christmas offering which amounted to \$361,070.56, the largest gift ever yet reported from the December Week of Prayer. Some 23,708 W. M. U. organizations participated.

"The goal of \$1,000,000 was officially voted at the last W. M. U. annual meeting to be raised in connection with the effort of the S. B. C. to have 'a debtless denomination by 1945.' Each state will be asked to accept its share of the \$1,000,000 to be raised by May, 1945. Last year there were 139,051 tithers reported among the 758,151 W. M. U. members, or one tither for each 3.9 members.

"There was held last year the largest number of mission study classes yet received—48,233, for women and young people, a gain of 1,768."

Mrs. Armstrong requested several of the brethren to speak to the report, among these were Drs. D. I. Purser and H. C. Bass, both of Alabama.

Sunday School Board Celebration

The remainder of this session and that of the night were given to a celebration by the Sunday School Board of the fiftieth anniversary of its organization. The program opened with the forming of a Jubilee Club by Dr. Hight C. Moore to be composed of those who were in the Convention when the Board was organized. Thirty-one of this number were present and were brought to the rostrum and given due recognition. Dr. P. I. Lipsey was the only one present from Mississippi. A number on the floor of the Convention made it known that they were enough and were in the pastorate at the time but did not attend the Convention that year.

Messages were brought by representatives from the other boards, institutions and agencies of the Convention. Dr. C. E. Maddy spoke for the Foreign Mission Board. Dr. J. B. Lawrence spoke for the Home Mission Board. The Relief and Annuity Board was represented by Dr. T. J. Watts. The Woman's Missionary Union by Miss Kathleen Mallory. The Southwide Institutions by Dr. J. R. Sampey. The Executive Committee by Dr. Louie D. Newton. All those spoke feelingly of the pleasant and helpful relation that has existed between the boards they represent and the Sunday School Board during these fifty years. Time was not had to hear the representatives of the other agencies of the Convention but they were introduced as follows: Dr. Lawson H. Cooke, the Brotherhood Movement; Dr. E. P. Alldredge, the American Baptist Theological Seminary; Dr. A. J. Barton, the Social Service Commission; Dr. L. J. Bristow, the Hospital Commission, and Dr. Chas. D. Johnson, the Education Commission.

Executive Committee's Report

Dr. Austin Crouch, Executive Secretary of the Executive Committee of the Convention read salient parts of the extensive report which had been printed and distributed. From the report the following items are taken, which should be of interest and helpful to all cooperating Southern Baptists:

"The Lord hath done great things for us; whereof we are glad." Statistics show that each year for the past several has been better than the year before, and the year just closed has been the best of all. The spirit of unity, co-operation and godly determination which has characterized our people in their organized capacity is a cause for special thanksgiving.

The Co-operative Program—The Co-operative Program continues to grow in favor with our people. The receipts for the Co-operative Program, southwide causes, for 1940 were \$1,130,042.41, an increase of \$203,848.75; the Hundred Thousand Club receipts were \$158,279.43, just \$1,168 less than last year. The grand total of receipts for 1940 were \$1,986,717.27, an increase of \$254,829.92 over 1939.

Hundred Thousand Club—The Hundred Thousand Club is still going strong. Total receipts and disbursements from June, 1933 to March 31, 1941, \$1,309,931.27. For the first three months in 1941 the receipts were \$51,154.38, which is \$9,077.03 ahead of the same period last year.

Percentage of distributable funds for southwide causes for 1942:

Foreign Mission Board	50	percent
Home Mission Board	23 1/3	percent
Relief and Annuity Board	10 1/3	percent
Southern Baptist Theological		

Seminary	4 1/5	percent
Southwestern Baptist Theological		
Seminary	4 1/5	percent
Baptist Bible Institute	4 1/5	percent
W. M. U. Training School	8/15	percent
American Baptist Theological		
Seminary	1	percent
Southern Baptist Hospital	2 1/5	percent

Total ----- 100 percent

During the year the indebtedness of the Baptist Bible Institute, the Southwestern Seminary, and the Home Mission Board has been refinanced at considerable saving of interest charges through the help of Executive Secretary Austin Crouch.

The total assets of the ten agencies and institutions of the Convention amount to \$25,878,746.69, whereas their liabilities, including letters of credit of the Foreign Mission Board and accounts payable of the Sunday School Board, are \$3,408,202. The total estimated expenditures of all these agencies for 1941 is \$5,383,249.15, whereas the estimated income will be \$6,182,316. Estimated income in excess of estimated expenditures, \$799,066.85.

Saturday Morning Session

The auditorium Saturday morning presented a deserted look—the crowd was gone. Just a few loitering around before and straggling in at the hour of beginning.

The Secretary reported an enrollment of 5725. An effort will be made to enroll the laymen in their rally at the evening hour. This will add to this enrollment which will make it the second largest in the Convention's history. The session in Washington in 1920 was the largest with an enrollment of 8359. The President reported Dr. Scarborough, who was reported critically ill yesterday, much better this morning.

"Follow Thou Me" was the text of a challenging devotional message by Dr. Carl Campbell of Jefferson City, Missouri.

Radio

In a consideration of the use of the radio the Convention went on record as recognizing the radio as a major channel through which Southern Baptists may serve in promoting the kingdom of Christ on earth. Henceforth, a Radio Committee will be one of the standing committees of the Convention, to utilize this method of dissemination of knowledge.

Denominational Calendar

For a number of years the leading boards of the Convention have deemed it wise to arrange and issue a calendar of activities each year. Dr. T. L. Holcomb, Executive Secretary of the Sunday School Board, in the report of the Calendar Committee presented a schedule of activities for next year which was adopted and will be published in due time.

Non-Resident Church Members

Several years ago a committee was appointed by the Convention to make a survey of the "Non-Resident Church Problem" and to make report to the Convention. Dr. Chas. F. Leek, of Alabama, reported this morning that the committee finds it is impossible for the committee to function effectively and asked that it be discontinued. Following the consideration of several matters of less importance the session closed with the report of the committee on

Social Service

This report is an important one in that it deals with the social questions in the lives of our people, such as Race Relations, Crimes, Freedom of Religion, the Liquor Problem and Amusements. Dr. A. J. Barton made the lengthy report which set forth the attitude of Southern Baptists in these matters and committed them to the adherence to such principles in their relation to these matters as becometh the followers of the Lord Jesus.

Saturday Afternoon

A recess in the activities of the Convention was taken as no program was prepared for Saturday afternoon.

Saturday Night's Session

This session was given over to the Brotherhood for a rally under the direction of Mr. Lawson H. Cook, of Tennessee, the Brotherhood Executive of the South. This organization is seeking to

(Continued on Page Fourteen)

Sunday School Department

E. C. WILLIAMS, Secretary
JOHN A. FARMER, Associate
MISS CAROLYN MADISON, Elem. Sec.

V. B. S. Reports

The Vacation Bible School reports are already coming in in a great way for this early season. That is the thing to do always just as soon as the school is over, send in the report immediately. Don't delay, if you do, it may never get in. Already we have learned of many schools that were held last year that we never got a report of. Send in the reports early. If you need blanks, just write us a card and we shall send them at once, and gladly.

And, be sure and have that Vacation School. Plan it now, if you have not already done so, for there is yet ample time for the planning part.

V. B. S. Books

The new Intermediate Book D will NOT be out this year. Instead, the old book III is being used. If you have any old Intermediate book, just go right ahead and use it, and that will be satisfactory. The Intermediate Book III is a study in Paul's letters, and deals with the same Biblical material as the proposed new Book D. Therefore, the Intermediate Book D Scripture Cards and Intermediate Book D Envelope can be used with Book III.

The New Junior Book D will be used this year, and is now off the press and can be secured from the Baptist Book Store, Jackson, as well as the Intermediate Book III that will be used this year.

More Standards

The Sunday school at Leland, Rev. J. B. Leavell, pastor, Mr. Roy Kuykendall, superintendent, has again come in on the standard list. This is one of several times this school has been standard.

Then, too, we have a brand new standard school. That is, it is new on the standard. The school at Wesson, Dr. Mark Lowry, pastor, and Mr. Carl S. Wilson, superintendent. In sending the application, the pastor stated it is now standard and they propose to keep it there. Fine!

We congratulate these fine schools on this good work.

The L. L. L. class, adult, of Brookhaven, Mrs. B. E. Daughdrill, teacher, has also joined the standards. We are glad to welcome them to the group, and thank them for the fine work in that good class.

Also, the Victors class, Intermediate, Water Valley, Mrs. Rhoma Thutscott, teacher, has become standard. Thanks and congratulations.

Ridgecrest Again

Ridgecrest time will soon be here again. It is a great time for all who go there. Many great weeks of the very best in all phases of our great denominational program is what Ridgecrest offers each summer.

Sunday School Week this year is July 12-18. We hope Mississippi will have a great group to spend that week there and get all the many blessings that await those who go. Inspiration, information, rest, happy fellowship, will be there for you. Plan to go to Ridgecrest this year for Sunday School Week, July 12-18. But, you better write for reserva-

BRITISH-AMERICAN BAPTIST FRATERNAL World Fellowship of Baptist Ministers

A this hour in the history of our British and American people it seems appropriate that we who are associated in the British-American Fraternal should recall to ourselves our opportunities and responsibilities, and should by example and teaching encourage our fellow-ministers throughout the whole world to common witness and action. I therefore venture, as President of the Fraternal, to send a message to my brethren.

We are more firmly united than ever before in our history in resolution to secure for all mankind the inestimable blessings of freedom. We desire that everywhere men should have liberty to think and speak, and above all, to worship God as their minds and consciences direct.

As Baptists we have perhaps done more than any other Christian Communion to stress this God-given principle of liberty. Our World Alliance from the very first has been active in expounding and defending it. The earlier Presidents of the Alliance, John Clifford, R. S. MacArthur, E. Y. Mullins, John MacNeill, George W. Truett, represent a notable British, American and Canadian group of champions of freedom; and in his public utterances and action, especially in dealing with governments, Dr. Rushbrooke has for a quarter of a century incarnated the spirit of the Alliance.

Our history and our principles alike summon us to take full advantage of the unique opportunity of pointing out, through our pulpits, to our people what freedom essentially involves. We must discover it where our fathers did, in the sovereign rights of the soul redeemed by the Cross of the Saviour. We must urge that this freedom in Christ carries with it religious, racial, and social responsibilities, and under the guidance of the Divine Spirit, we must seek to interpret these to the community in which we live.

The end of the war should, by God's blessing, see the opening of

tion now. Write Mr. Perry Morgan, Ridgecrest, N. C.

Free leaflets giving program, information, etc., for this year may be secured from your state Sunday School Department on request.

Cradle Roll Records

A new leaflet has come from the Sunday School Board giving valuable information as to Records in the Cradle Roll department. If you are interested in this, and want some of these leaflets, write the Elementary Department, Baptist Sunday School Board, Nashville, Tenn., and ask for the leaflet on "Records for the Cradle Roll Department."

Sunday School and B. T. U.

Attendance

Jackson First	1163	300
Pascagoula	351	101
Bethlehem-Jones	96	72
West Laurel	532	173
Double Springs-Webster	91	
Glenfield-Union Co.	83	
Cross Roads	53	
Crystal Springs	319	107
Vicksburg First	500	158
West Laurel	260	536
Bethel-Lincoln	79	
Gum Grove-Lincoln	110	60
Elmo-Union Asso.	110	60

a great era of emancipation. But that can yield its fruits only to those who are ready to gather them. We British and American Baptists ministers of Christ in communities of liberty-loving people, must do all in our power to fit our congregations to play a worthy part in this great day of destiny. We must teach our people to understand the implications of their own professed principles, and we must challenge them to be worthy of the new opportunities that the victory of freedom will bring.

Above all, we must continually strengthen our unity in prayer and service, seeking in the lands where we live to express our common brotherhood in Christ, as we face the great asks to which He is calling us.

God, in His providence, has committed to us the task of spiritual leadership in a time that is fraught with immense possibilities, and we must ever pray to be worthy of it. Our Gospel, we are quite certain, is sufficient for the needs of today. But what of our ways of stating and applying it? Unquestionably we must all think more and work harder, and it would be good if everywhere every Baptist minister prayed every Lord's Day morning for our world-wide fellowship that we may come to understand each other better and together be used by His Spirit to further His kingdom.

On behalf of the British-American Fraternal,

Henry Cook, President,
4 Southampton Row, W. C. I.
London.

—BR—

"Mummy, you said that baby had your eyes and Daddy's nose, didn't you?"

"Yes, darling."

"Well, you'd better keep your eyes on him; he's got Grandpa's teeth now."

PER CAPITA CONTRIBUTIONS

In a recent article The Baptist Record published a list of the 13 churches giving the largest total contribution to the cooperative program for 1940. Someone has suggested that it would be fair to publish the list according to per capita contributions. Below we give the same list of 13 churches arranged accordingly. The membership figures are based on the 1940 association minutes.

Church	Per capita gifts
Leland	\$3.83
Canton	2.11
Calvary (Tupelo)	3.04
First Greenwood	2.57
First Vicksburg	2.56
First Hattiesburg	2.32
First Meridian	2.08
First Grenada	2.01
First Laurel	1.87
Brookhaven	1.52
First McComb	1.32
Calvary (Jackson)	1.25
First Jackson	1.21

—BR—

This story is so old that it made the Indians mad when Columbus told it to them:

Teacher: "Give me a sentence containing the following four words—defeat, deduct, defense and detail."

Pupil: "De feet of de duck goes over de fence before de tail."

HEADACHE

When your head aches and nerves are jittery, get relief quickly, pleasantly, with Capudine. Acts fast because it's liquid. Follow directions on label. All druggists. 10c, 30c, 60c.

Liquid CAPUDINE

VACATION TIME IS TRAVEL TIME

SEE MORE FOR LESS BY BUS

SEE MORE FOR LESS BY BUS

In the merry month of May our thoughts turn to vacations. Modern streamlined air-conditioned Tri-State Coaches are waiting to take you on your way to the mountains, seashore, big towns, fishing resorts or army camps . . . all are served by these big, deluxe type buses.

SEE OUR LOCAL AGENT

ME-6-41

TRI-STATE COACHES

W. H. JOHNSON, President

THE CHILDREN'S CIRCLE

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My dear children,

Just at this time of the year, when spring fever stands a good chance of "mowing us down," as Charley McCarthy would say, it might be a good idea to consider the bee. A common expression with us is "busy as a bee" and from all accounts he is a good example of "busy-ness."

Do you know that a red clover blossom contains less than one-eighth of a grain of sugar, and that seven thousand grains are required to make a pound of honey? A bee, seeking everywhere for sweetness, must visit fifty-six thousand clover-heads to obtain sufficient sugar for his pound of honey. Besides that, a bee has to stick his nose into each separate little flower tube, and there are about sixty of these to each clover head, all of which means that he goes through the same performance three million, three hundred and sixty thousand times to get enough nectar for one pound of honey—and then doesn't keep the honey.

In order to accomplish what he sets out to do, a bee can not afford to get discouraged. He goes everywhere for sweetness, never gets in too big a hurry to do his work thoroughly, and stays long enough to get what he is after. His steady, persistent keeping on keeping on is what fills his honey bag. And then after he has accumulated his store of sweetness, he passes it on for the use and enjoyment of others.

Can we learn a lesson from the bee? I believe we can.

With love,

Mrs. Frances Steele.

Bible Study
JESUS BLESSES LITTLE CHILDREN
Mark 10:13-16
Memory Verse: God is love.
1 John 4:8

Jesus is the greatest friend that little children can have. One day after a busy time of teaching, he was tired and was resting. About Him were gathered His disciples, hoping to hear Him explain more fully some of the truths that He had been discussing with them. There came pressing to the door, anxious parents carrying in their arms their children, some of them too small to walk, wanting Jesus to touch them and bless them. The disciples near the door, wishing to protect Jesus from being bothered, rebuked them and were sending them away. Immediately when Jesus saw it, He was indignant and told His disciples to stop hindering them, saying, "Suffer the little children to come unto me and forbid them not: for of such is the kingdom of heaven." He invited them to Him, took them in His arms and on His lap, placed His gentle hand on the head of each and blessed it.

Today He still loves little children and invites them to Him.

Dear Mrs. Steele,

Here I come again. I want to join the D. B. R. L. I read my Bible daily. I have a Bible of my own. Granddaddy got it for me last Saturday.

My dear Daddy went home to God last week. I want all of you to remember us in your prayers.

Here's hoping my letter misses the waste-basket. I hope my letter isn't too long.

Love to you and your circle.

Mary Hellon Wilson, Smithdale. Mary Hellon, our sympathy goes out to you and your loved ones in your loss. May God's love comfort you.—F. L. S.

Dear Mrs. Steele,

This is my first time to write to the Children's Circle. I am a little girl seven years of age. School is out. I passed to the third grade. Our pastor's name is Mr. A. B. Pierce. My Sunday School teacher's name is

Miss Louise Harrell. I am sending a dime to the orphanage.

Love,

Sylvia Green, Crystal Springs.

Sylvia, this is certainly a well written letter for a little girl only seven years old, so clear and easy to read. We send our best thanks for the contribution which you send too.—F. L. S.

Dear Mrs. Steele,

This is my first time to write. I hope it will not be the last time. I am eight years of age. School was out April 18th. I surely did have a good time the last day of school. It was my teacher's birthday and we had a party. Her name was Miss Dorothy Carney. I miss school now. I go to Sunday School at the Crystal Springs Baptist Church every time I can. I am in the Primary Department. I am sending a dime to use where it is needed most.

Your friend,

Hilma Fay Courtney, Crystal Springs.

When girls and boys like to go to school it generally means that they are doing good work. Thank you for this gift. I believe our scholarship really needs it.—F. L. S.

Dear Mrs. Steele,

The Junior class and their teacher took an offering yesterday at Sunday School for the orphanage children. We made up a dollar. I think if every teacher would take an offering from his or her class, each church could help out lots. I'm very sorry we didn't get more, but maybe we can help some more later on. Mrs. Steele, I take The Baptist Record and enjoy reading it so much. It has been a great help to me, and I think almost every child in my class has The Baptist Record in his home and they all say they surely do enjoy reading the children's page. They all wanted me to write this letter. This is our Mother's Day offering.

May God bless you and every one of those orphanage children. I pray as they grow into manhood and womanhood that every one will give his heart and life to the Lord, and be a soul winner for Jesus. May God bless them all.

Sincerely yours,

Children:

Dorothy Hall,
Gracie Crum,
Ona Mae Mathews,
Charles Wigington,
Paul Hall,
Talmadge Hall,
Lawrence Wigington,
Billie Kimbrough.

Teacher:

Mrs. M. K. Wigington,
Glen; New Liberty Church.

Mrs. Wigington and boys and girls, I know the orphanage is grateful to you for your interest, your prayers, and your worthy offering. To each one who contributed, we say thank you.—F. L. S.

Dear Mrs. Steele,

I am sending our Mother's Day offering from the Junior girls' Sunday School class, Bethany Church.

Mildred Spikes	10 cents
Margie Ruth Davis	10 cents
Mary Sue Doler	15 cents
Beatrice Hitt	5 cents
Jewel Hardin	5 cents
Janelle Vance	5 cents
Laverne Puttman	5 cents
Enclosed find \$1.10.	

Miss Nora Burns, Teacher,
Slate Springs.

Miss Nora, how we do thank you and your class of fine girls for this excellent Mother's Day offering. May you continue to prosper.—F. L. S.

Dear Mrs. Steele,

This is our third time to write to the Children's Circle. We enjoy reading the letters each week. We go to Sunday School almost every Sunday. School is out and we made

honor grades and we were promoted. We are sending a dollar for the Mother's Day offering for the orphans.

With best wishes from your two little friends,

Lavain and Miles Lott, Morton

You have written often enough now for us to miss you when you don't write. Congratulations on an excellent record and sincere thanks for your donation.—F. L. S.

Dear Mrs. Steele,

I have been reading the Children's Circle. I enjoy reading it. I am nine years old. I am in the Junior Class and I like to go to church. I have one little sister and one little brother. Mrs. Deweese is my teacher. I like her fine. I go to church at Spring Creek.

Your friend,

Wardeen Fulton, Philadelphia.

Wardeen, I hope you will always like to go to church and S. S. We are glad you like the circle, too.—F. L. S.

Dear Mrs. Steele,

We have another member of our Junior B. Y. P. U. who wants to join the Bible Readers' League, Margaret Havard. Our union is sending one dollar for the orphans.

Your friend,

Tommie Leake,

Vice President of

Pioneer Junior B. Y. P. U. Tommie, I believe your B. Y. P. U. excels in Bible reading as well as in giving. We welcome Margaret to the D. B. R. L. Thank each one of you for this gift.—F. L. S.

Dear Mrs. Steele,

Enclosed is a check for three dollars. Please use two dollars for Mother's Day offering for the orphanage and one dollar for B. B. I. student. Should you publish this on children's page please say from

A friend,

Nettleton, Miss.

We would call you a friend indeed, both to the orphanage and the B. B. I. scholarship. Thank you exceedingly.

Dear Mrs. Steele,

During the past few days I have been in Dallas and at Baylor University and at Hardin-Simmons University, at the last named place participating in the inauguration of President W. R. White. It was a great occasion.

Your check is in hand this morning and I am herewith enclosing receipt for the \$3.45 from the Children's Circle toward the Mississippi Scholarship. The young people have made great investment in this fine young woman and we join her in gratitude for the help given.

You will be happy to know that in the first six months of our new plan of refinancing we have paid \$15,000 on our debt. That will be \$8,000 more than required. You can imagine our joy.

Grateful for your confidence and prayers and help, I am

Yours sincerely,

W. W. Hamilton,

President,
Baptist Bible Institute.

Children's Circle:

Please accept our thanks for your contribution of \$8.10 for general support fund for April. Your continued interest and support is deeply appreciated.

Sincerely yours,

W. G. Mize,
Supt. Baptist Orphanage,
Jackson, Miss.

IN MEMORY OF OTHO M. JAMES

We were so happy until God took you away from us, eighteen months ago today; though it seems much longer. You left a vacancy in our lives but you are still in our hearts. We bow our heads and hearts to the will of God, and shed our tears in silence. Heaven will be sweeter for your being there.

His Sister Eunice.

BAPTIST ORPHANAGE

Several hundred visitors from Jackson and surrounding towns witnessed one of the loveliest affairs ever presented at the Baptist Orphanage, when the students of the orphanage school gave a lovely May Festival Wednesday afternoon, May 7, at 4 o'clock.

This Festival, enacted on the orphanage campus in front of the imposing new Administration Building, was sponsored by the Mississippi Music Project.

The beautiful May Queen, Evelyn Kirkland, surrounded by her court of charming maids and stalwart knights, reviewed the several groups participating in her honor.

The program included: crowning of May Queen, folk dances and songs, Rhythm Band numbers, May Pole dance, salute to America, which consisted of a Flag drill, "Stars and Stripes Forever," and "The Star-Spangled Banner."

This Festival, as well as many other programs and also regular music classes, sponsored by the Mississippi Music Project, was enjoyed and appreciated by interested people from all parts of the state. The WPA music classes are open to visitors at all times.

SPECIAL TO THE BAPTIST RECORD

(Editorial, Bolivar County News, Cleveland, Miss., March 13, 1941)

"In a world filled with a youth seemingly gone jitterbug mad, Blue Mountain College stands out serene, quiet, dignified—a haven of refuge teaching the finer instincts of life to the girls enrolled in its courses of study. The Lord in His infinite wisdom must have reserved such places as Blue Mountain for His especial blessing. . . .

"... Secluded in the hills of northeast Mississippi, life at Blue Mountain is patterned on the God-fearing side, and girls who become acclimated to its routine get the benefit of learning how to live and enjoy life.

"A girl who finishes high school thinking she would 'simply die' if she couldn't date every night, stay out as late as she desired and go to a dance at least once or twice a week, may find it difficult to become acclimated to life at Blue Mountain, but once she has become used to the routine there she learns how to live a full, enjoyable life and at the same time lead a God-fearing, respectable and honored existence. This country needs now more than any time in the past, institutions like Blue Mountain. There's no better way for young women to learn to enjoy the finer things than schooling at some place like Blue Mountain.

"... If we ever have a daughter to send to school, we're pretty sure she'll go to Blue Mountain."—Frank E. Skilton.

Joe, the sailor, had broken with his girl. After ignoring several letters, requesting the return of her photograph, he received one threatening to complain to the captain.

Deciding to silence her for the time he borrowed all the pictures of girls available on the ship, sending them to her in a large bundle with the following note: "Pick yours out! I've forgotten what you look like!"

Baptist Training Union

AIM—Training in Church Membership

AUBER J. WILDS, State Secretary

OXFORD, MISS.

JACKSON, MISS.

Time and Place of Our District Conventions

You will note one or two changes in the place of meeting for the District Training Union Conventions. The list we give herewith is final and we shall look forward to seeing a good crowd from your church at the convention in your district. The number of the district is given in parenthesis.

(Three) First Church, Greenwood, June 9; (Two) Leland, June 10; (Four) Clarksdale, June 11; (Five) Wallerville, June 12; (Six) Booneville, June 13; (Seven) West Point, June 14; (Eight) Starkville, June 16; (Nine) Carthage, June 17; (Ten) Pelahatchie, June 18; (Eleven) Newton, June 19; (Twelve) Summerland, June 20; (Thirteen) Carriere, June 21; (Fourteen) Prentiss, June 23; (Fifteen) Mars Hill church near McComb, in Amite County, June 24; (One) Pine Bluff Church, Dentville, Copiah County, June 25.

In addition to Brother and Mrs. Strother we will have the pleasure of having their young son, Willis, who is seven years old, with us for the District Conventions.

Are you planning to have one of your young people on the speaking tournament at the Convention in your District? The general theme, "Following the Living Christ," will be used and the speakers have the privilege of using any of the monthly subjects for 1941. Helpful suggestions will be found in the Baptist Training Union Magazine.

Christian Home Week

May 4-11 was designated as Christian Home Week, but that does not mean that any other week will not be just as good to observe. If you did not observe this week, why not plan for it even now? We will be glad to send you a leaflet giving suggestions. The idea is that each Baptist home will set aside a week in which home life will be observed. A Bible reading is suggested for the family altar each day, it will be a good way to begin the family altar in the home. Thursday night of the week will be "Family-at-Home-Night." The father and mother will work together to plan this evening. Have some member of the family read a good short story. Have an open frank discussion of person and family problems with questions raised by any who will. The father should lead the discussion. Play some games together. Have a brief period for recitation of Scripture passages and do other readings by the children. Sing sacred and popular songs. Observe the family altar. You will find this to be one of the happiest weeks of the year. TRY IT.

Grenada Enlarges Training Union

The Grenada First Church had an all-outside faculty for a Training Union Enlargement Campaign the week of May 4-9 which resulted in plans for several new unions, several extra leaders, and the election

of a director and general secretary. Mr. Lloyd Lott was chosen as the Director, and Miss Lola Oliver was selected as the General Secretary. Mrs. Lloyd Lott will serve as the Junior Director and leader of one of the Junior Unions, with Miss Flora Anderson leading the other Junior Union. Mr. Stubbs, Mrs. Roberts and Mrs. Thompson will serve as Intermediate Director and leaders. Mrs. Jack Calk was elected as President of the newly organized B. A. U. with Mr. J. D. Moss and Mr. G. F. Deaton as group captains. Miss Mable Walker became the leader of the newly organized Story Hour, and Mr. Stewart continues as President of the B. Y. P. U. The faculty consisted of Mrs. J. C. Greenoe of Vicksburg who taught the Leaders Manual; Miss Mary Lou Gamblin, one of our summer workers, taught the Intermediate Manual; Mr. and Mrs. Kermit R. Cofer of Water Valley taught the Young People and Juniors; Miss Walker had the Story Hour group each evening and Auber J. Wilds worked with the adults. Dr. G. E. Wiley, the pastor, gave himself untiringly to the task of enlistment and visiting, and we look forward to good reports as a result of the week's campaign. The intergraded service was inaugurated and thus the entire evening congregation will have a look in on Training Union plans and work.

New Augusta Adds Story Hour

We are happy to report a newly organized Story Hour for the New Augusta church. Pastor O. P. Moore writes that Mrs. J. C. Killingsworth will lead this fine group of boys and girls and that Mrs. Rich Daughdrill will work with her. The Story Hour helps every department of the Training Union. Think this through.

Miss Grace Allen of McComb joins the list of Associational officers. Miss Allen has been elected to the place of Junior Leader for Pike County Associational B. T. U. and accepts her job of putting a Junior Union in every church, and leading all Junior Unions to become more efficient in their work, with seriousness and zeal.

Is there an association that has at least ONE Story Hour in every church? or ONE Junior Union in every church? or ONE Intermediate Union in every church? or ONE B. Y. P. U. in every church? or ONE B. A. U. in every church? Which Associational leader will be first to report that your department has reached that goal?

Buses for Ridgcrest

It looks like we might have several buses going to Ridgcrest this year for the Training Union Week. This will be July 20-25. Last year we had, besides our regular bus we run each year, a bus load from Lauderdale County. We have not heard but we hope they will go again this year. We have a card from Mr. Harold McElroy of Hernando, Associational Director for DeSoto County, saying that they

PANACEA FOR THE WORLD'S ILLS

The Psalmist asked, "What is man that thou art mindful of him?"

The answer is "John 3:16."

In these trying times, the whole world is agog, at what the morrow will bring forth. They shudder when some news item flashes over the wires, or through the ether waves that Hitler has made more threats, and intends to over-run another nation. Shudder as though America will be the next victim. And often is heard the remark: "I wish someone could stop Hitler." Or when being told that the Almighty God of the universe is patient and long-suffering, and will probably take a hand in His own time, they often say, "I wish He would do it now." Instead of repenting of their sins and going down on bended knee and asking His guidance.

The vast majority are apparently obsessed with the belief that might instead of right is power. But instead of giving vent to meaningless and impossible "wishes" today men should cast aside every personal theory and let God know that they trust in Him, and have accepted the only substitute for sin that He has offered them, and take their troubles to the Lord in earnest and fervent prayer. Then, and only then can affairs of this wretched world recover equilibrium.

I still believe that the happenings of today are a fulfillment of prophecy, for instance, 11th chapter of Daniel seems replete with scenes now being witnessed. And he concludes, "He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Lybians and the Ethiopians shall be at his steps. . . . (Hitler is figuring in these nations now.) But tidings out of the east and out of the north shall trouble him: (Russia and Turkey are making him guess today)—therefore he shall go forth with great fury to destroy, and utterly to take away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain: (looks like Gibraltar, which stands as one of God's handiwork) . . . yet he SHALL COME TO HIS END, and NONE shall help."

Why? Has he not come into power as the one described in verses 21-24 of 11th Daniel; And has he not duped and held the whip-hand over Mussolini as reads the 25th through 27th verses? And broken, yea destroyed here what God promised in that covenant! Is there record of any person, either in sacred or secular history, who has done the things that verses 33-38 depict?

It does seem that God's day of reckoning is coming. Job 5:1-3 seems to point to this: "Call now, if there

are planning to carry a bus load. Who else is planning this? Our regular bus will run and if you are interested in going on it write MR. EARL CLARK, BOX 530, JACKSON, MISS. The minimum cost on this bus, including transportation, meals and lodging en route, registration fee at Ridgcrest, room in the cabin and meals in the hotel is \$22.00. This gives you several side trips on the bus while in Ridgcrest, but does not take care of any gate fees like Mt. Mitchell, Chimney Rock, etc.

be any that will answer thee; and to which of the saints wilt thou turn? For wrath killeth the foolish man, and envy slayeth the silly one. . . . I have seen the foolish taking root; but suddenly I cursed his habitation."

It is hardly within the wisdom or privilege of any of us to either attempt to mitigate or minimize any of the conclusions, and assuredly not to prophecy what is to come (for the days of the prophets are of old), but by epitomizing various passages from both Old and New Testament history, there can be no denying that God is not asleep, and that He has a purpose permitting; even though maybe not sanctioning all that is happening. Can it be that Holy war that we have been hearing about so many years? By reading Isaiah 11:11-12, "And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, etc., . . . and from the islands of the sea. . . . And He shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

No, it is not for us to know, or guess, the final outcome, for the Lord told Daniel to close the book, and seal it till the time of the end.

But when we do consider that the English people have been hunting foxes, and drinking tea (commendable and wholesome pastime indeed); the French drinking their liquors; the Americans reaching out with a hunger for dollars and more dollars, and squabbling over recovery programs, while the Germans have been making guns, airplanes, tanks and every conceivable instrument of death and destruction. And there can be no end or enduring peace until people turn back to God as the supreme Creator of all things, including the human mind, and to His Son as the author and finisher, and only leader capable of saving the world from suicide.

The Lord says "Seek ye Me, and ye shall live," Amos 5:4. . . . "If thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee away forever." 1 Chr. 28:9.—C. S. Lumbley, West Side, Natchez, Miss.

—BR—

BRUCE—Dr. Chas. D. Johnson, head of the Department of Sociology and Journalism in Baylor University, Waco, Texas, stopped off here on his return from the Southern Baptist Convention at Birmingham to visit his esteemed parents, Dr. and Mrs. C. A. Johnson, prominent citizens here. He made his report before the Convention Friday for the sixty-five colleges and universities under control of the Convention. This was his tenth year to report and he was re-elected chairman of the Southern Baptist Education Commission by the body. He is editor of the Southern Baptist College News and Views, published at Baylor University, where he is professor and head of the Department of Sociology. He was born and reared in this county and the people here are always happy to have him in their midst.—S.

—BR—

Look at that debt on the First Church, Laurel, go down!!! From more than \$14,000.00 to less than \$3,000.00 during the past twenty months!

SOUTHERN BAPTIST CONVENTION

(Continued from Page Ten)

more fully and heartily enlist the manpower in the churches and the interest in the rally tonight which was largely attended evidenced great progress in this effort.

Sunday's Program

On the Lord's Day the workers of the Sunday School Board were used in the Sunday Schools of the host city. The preachers who remained filled the pulpits of the city.

On Sunday afternoon Dr. Geo. W. Truett preached to a great crowd in this auditorium.

On Sunday night, the final session of the Convention, the Training Union Department of the Sunday School Department, under the direction of Mr. J. E. Lambdin, a rally of the Young People was held. It was "Young People's Night." Outstanding speakers were Mr. Harry Clark of Tennessee and a closing sermon by Dr. M. E. Dodd of Louisiana.

—BR—

A TRIBUTE TO MRS. M. E. WARD

In the passing of Mrs. M. E. Ward, we, as a "Woman's Missionary Society" have lost one of our best friends and co-workers. Did I say lost? No not lost; she has only finished the course and laid her burdens down a little earlier than we.

Here was a life marked by all the refining processes of the Master of human souls—a life that reached the climax after a service of many years. Here was a life guided by the same sentiment which prompted Mary of Bethany to break the bottle of precious ointment over the Master's feet—an act of unselfishness, love, and devotion which caused the Saviour to say to her, "She hath done what she could."

Mrs. Ward loved her Master, her friends, her church, and her family. Her life was one of service, of devotion to those she loved. Truly she walked with God, and now that she has gone, we shall treasure her sweet face and her devoted Christian character as one of the most precious gems in memory's casket. Not only shall we remember her noble example in order that the Master may say of each of us, "She hath done what she could."

Were it possible for her to send a message from Paradise, perhaps it would be very much in the same words as those of the poet whose name is unknown:

What mean you by this weeping
To break my very heart;
We both are in God's keeping
And therefore cannot part.

You there, I here, tho' severed,
We still in heart are one;
I'm only in the sunshine
The shadows scarcely gone.

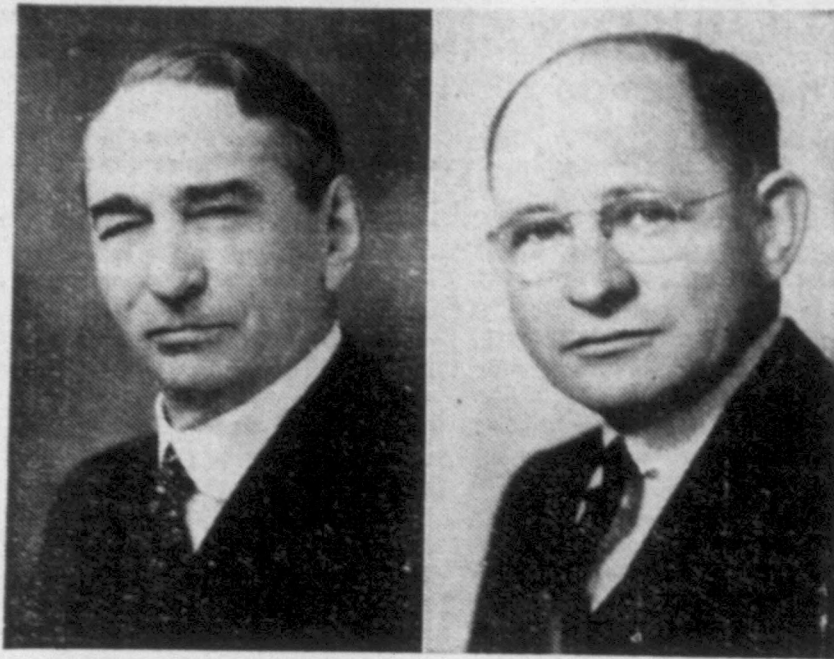
What 'tho' the clouds surround you
You cannot the brightness see
'Tis only a little way
That leads from you to me.

I was so very weary,
Surely you could not mourn
That I a little sooner,
Should lay my burden down.

So weep not, weep not, darling,
God wipes away all tears,
'Tis only yet a little while,
Tho' you may call it years.

Adopted by W. M. E.,
Ellisville Baptist Church.

BLUE MOUNTAIN COLLEGE COMMENCEMENT SPEAKERS



Dr. W. A. Hewitt, Jackson, Miss., (left) will preach the baccalaureate sermon Sunday, May 25, and Dr. G. D. Humphrey (right), president, Mississippi State College, will make the commencement address May 28.

I notice in an Associated Press dispatch in the Jackson papers that Rev. C. A. Canady held a meeting in the Deaf and Dumb Asylum and claimed to be an employee of the Home Mission Board of the Southern Baptist Convention. We are sure that the report is a fault of the Associated Press reporter, as Rev. Canady has no connection whatever with the Home Mission Board.—J. B. Lawrence, Ex. Sec., Home Mission Board.

—BR—

Extensive preparations are being made at First Church, Laurel, for Youth Week, June 1-3, with Chester Swor. It is desired that all the young people of the entire county, and of all denominations, should be reached. The church auditoriums are not expected to hold the crowds, but loud speakers will be installed in the basement and on the lawn, if necessary. This is youth's day!

—BR—

Fred Scholfield, of the First Church, Laurel, announces with pardonable pride the arrival of a 7 1-4 pound daughter at 2:00 a. m., May 12. She has been named Martha Catherine after her illustrious paternal grandmother, with a sincere prayer that she may be enabled by the Grace of God to live up to that name. The mother is fine; the father—slowly recovering!

—BR—

LIBERTY: We have just received our award for the Standard of Excellence for our Sunday School. This is the first time Liberty has ever reached the standard. The teachers and officers are workers. The church and parsonage have been repaired at a cost of several hundred dollars. Our pastor, Rev. C. M. Day, preached the commencement sermon for the Liberty high school and delivered the baccalaureate address for East Fork high school.

—BR—

The restaurant advertised rapid service, but didn't give it. A patron gave an order, waited patiently, and fell asleep. He awoke to hear the waitress' voice asking: "Did you order this sundae?"

"Gracious!" exclaimed the customer in dismay, "what day's this?"

—BR—

Subscribe to The Baptist Record.

GLOSTER: I arrived here Thursday, May 1. Had two fine crowds Sunday, some six additions. A splendid prayer meeting crowd Wednesday evening. It is a sacred privilege to follow such a one as Dr. Cox. They loved him, we reverence his memory and shall launch out into the deep for a greater Kingdom work.

The spirit among the people is excellent. They have completely remodeled the home installed a butane gas system for the home (will soon have it in the church), and were careful to leave many good things to eat on the shelves. They are diligently doing everything possible to make our coming pleasant.

Even though we have the E. F. Plan come to see me. The Record was waiting for me Friday when I went to the post office.—C. Lee Bullard, pastor.

—BR—

TUPELO, CALVARY—The Training Union of our church, Mr. Bradford Duncan, director, is announcing a study course beginning May 19 and running one week. Books taught as follows:

"Working Together in a Spiritual Democracy," by Dobbins taught by Rev. W. E. Ferguson, Sherman pastor.

"Sharing with Neighbor America," Taylor, taught by Rev. Dolfus Hardin, pastor Sunflower church.

"Messengers of Light," Crawley, taught by Miss Edia Ruth Rea, Sherman, who has just been graduated from the Training School at Louisville.

"Trail Makers in Other Lands," taught by Mrs. Dolfus Hardin.

We are looking forward to a fine work together.—Ora Slocum, assistant director.

BLUE RIDGE SCHOOL FOR BOYS

Hendersonville, N. C.

The Six Weeks Summer Term, beginning June 27, is semi-camp in nature, part of the forenoon being devoted to academic program and remainder of time given over to a well planned and carefully supervised program of physical diversions. Moderate charges. Descriptive literature upon request. Address, J. R. Sandifer, Box B, Hendersonville, N. C.

Boils & Itching

Don't let Boils and Itching keep you in misery. Enjoy the soothing and cooling antiseptic properties of GRAYS OINTMENT. On the market since 1820. Growing more popular every day. 35c at all drug counters.

GOOD NEWS FROM BUDAPEST

(Foreign Mission Board)—Almost too good to be true, the following report has recently come from Dr. Bela Udvarnoki, president of the Southern Baptists' Theological Seminary in Budapest:

"I am glad to report that the Baptist work in Hungary is going on undisturbed. As a matter of fact, since last September our work has been so much extended and enlarged that we can scarcely keep up with it. While in other lands doors are being closed to the work, in our land more and more doors are being opened. This year we have the largest student body in our history. We have raised the standard of our school by selecting competent teachers and raising the requirements for students. More and more we are being recognized by the government, and all students holding diplomas from the Seminary are exempted from military service. In order to make place for the students, we have had to add three rooms from the adjacent building. It is very probable that three more rooms will have to be added this summer."

—BR—

Subscribe to The Baptist Record.

For Really Fast
Headache Relief
Snap Back
with **STANBACK**
FOLLOW PACKAGE DIRECTIONS. SEE
YOUR DOCTOR IF HEADACHES PERSIST.

PROPHETIC PATRIOTISM

By Carter Helm Jones

Eagerly sought by lovers of good literature, these twelve messages are scriptural, logical, ornate, soulful, heartwarming—presented by a master of eloquence. This prominent leader preached the Convention sermon fifty years ago, delivered these messages dealing with ageless truth in dateless application twenty years ago and only as the result of strenuous effort has been persuaded to publish this series of sermons. \$1.00

THE SON OF CONSOLATION

By J. Gilliam Hughes

This full view portrait of Barnabas, the Son of Consolation, grew out of a group of three sermons delivered by the author to his congregation, the First Baptist Church, Kingsport, Tennessee, on the subject, "The Church at Antioch." In it you will find messages on stewardship, evangelism, unselfish Christianity, missions, doctrine, humility, and faith. The life of Barnabas is covered in these ten chapters. \$1.00

KEPT BY THE POWER OF GOD

By John W. Phillips

Eleven dynamic messages—faith compelling, powerful, strengthening—from a great pastor and preacher. The title of the book is from the first sermon, based on 1 Peter 1:5, "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." The messages (compiled by the author's son, Sidney C. Phillips) are not a dissertation on theology, but rather the declaration of faith of a genuinely good man. \$1.00

Baptist Book Store

500 E. Capitol Street
Jackson, Mississippi

"THE CHRISTIAN SHIPS"—Trustee-Ship Radio Program WCOC

During the last week together we cruised on the following: Son-Ship, Heir-Ship, Fellow-Ship, Disciple-Ship and Steward-Ship. And we desire here and now to say how much we appreciate the many kind expressions from those of the radio audience for the helpful things which they have said they have received from the discussion of these unique subjects, bearing on the Christian's relationships. And we hope that all those, and many others, will accompany us this week on these additional ships; namely, Trustee-Ship, Partner-Ship and Ambassador-Ship.

So, today it will be Trustee-Ship. Every Christian, every child of God in Christ Jesus, is in a certain, definite sense a Trustee. What he is and has is not his own, but they are God's who created them. Possession does not mean ownership. Only creation assures ownership. God created all things, and therefore is the only one who can lay claim to ownership.

The following scriptures will bear out this statement: Deut. 10:11—"Behold the heaven and the heaven of heavens is the Lord's thy God, the earth also with all therein is." Ps. 24:1—"The earth is the Lord's and the fullness thereof; the world and they that dwell therein." Ps. 50:10—"For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine and the fullness thereof." Jer. 27:5—"I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm." Hag. 2:8—"The silver is mine, and the gold is mine, sayeth the Lord of hosts." Heb. 1:1-2—"God at sundry times and in divers manners spake in times past unto the fathers by the prophets hath in these last days spoken unto us by his Son, whom He hath made the heir of all things, by whom also he made the worlds."

So, beloved, we are forced to the conclusion, from these and many other scriptures, that God is the sole owner of all things by virtue of His having created them; and that Christ Jesus, His Son, has been made heir of all things. Man is but the possessor unto whom God has entrusted these things that are His own; and possession does not mean ownership. But such possessions thus entrusted by the Owner does involve the responsibility of Trustee-Ship.

The ideas inherent in the title of Trustee-ship are three, namely:

I. Possession "By Permission Of"

This means that the child of God holds possession of that which belongs to God by permission of God. And to claim ownership of that which belongs to God is simply to make a false claim. The Christian, therefore, is only the possessor of that which he holds, and not the owner.

What a blessed thing it is that God will allow us to hold in our possession a portion of the valuables of this world, to use for our pleasure and profit, and for His glory. How thankful we should be to the Owner for the privilege of possession and recognize the ownership as being vested in Him not only with grateful thanks but with the tithe of the income from it which the Lord has designated as His share for the advancement of the Kingdom of God on earth.

The tithe, beloved, is in its strictest sense an acknowledgement of God's ownership, as the rent on a house or any other property is the acknowledgement to the landlord of that which is due for the privilege of possession and use for one's personal benefit or convenience. The Christian who does not honor the Lord with his substance and with the first fruits of his increase, that is, bring the tithe into the Lord's storehouse, the church, is holding back that which rightfully belongs to God, the owner. Hence, he is robbing God of that sacred portion which He has designated as His very own, for holy and sacred purposes.

The whole, of course, belongs to God, and what a generous portion He allows the individual Christian to retain for profit and pleasure: ninety-ninths, while He Himself, the Owner, requires of us the meager portion of one-tenth to propagate His kingdom to the ends of the earth. What ingrates we are, when we use all the ten-tenths on our-

selves, and not render unto God the one-tenth as grateful recognition for the privilege of possession.

A bank lends money to a man as an investment, requiring a 6% rate of interest to be paid annually, or semi-annually, as the case may be, as an acknowledgement of possession. The 6% is the stipulated amount agreed on for permission to possess and use, and ought certainly to be paid when due. If the interest is not paid, but kept and used by the borrower for his own personal pleasure or profit, a serious ethical wrong is committed.

Just so, the tithe is the stipulated amount designated by the Lord for permission to possess and use, and should just as punctually and faithfully be turned into the treasury of the Lord for holy and sacred purposes. It is holy unto the Lord; it is sacred; and should never under any circumstances be kept out from the treasury of the Lord at God's house.

The second idea in the title of Trustee-ship is II. Possession "In the Interest Of"

That is, the possessor should hold that which has been entrusted to him not only as a sacred trust "by permission of" the owner, but to be used or invested "in the interest of" the owner. As for instance the title of the owner should be defended against any and all false claims of ownership. Such claims are often made by false claimants, and will be till the kingdoms of this world shall become, indeed and in truth, the kingdom of our Lord and of His Christ.

The devil claims a great portion of this world which God has made for His own glory and honor. But the devil's claim is a false claim. He is not the owner of a single foot of it, nor a single individual in it, nor a single treasure in it, in the true sense. He is an usurper, an invader, a despoiler. Then, too, some people, whether knowingly or not, many times claim to own certain things of this world as their very own, not recognizing God's ownership at all, enjoying, using, and too often squandering them without any regard to God's title claim upon them. The Lord needs defenders to His sacred right of ownership of all things that were created, and Christians should ever do their utmost to keep the standard of Christ unfurled over every domain of His in the world, specially over that portion which they hold in possession.

Then, too, possessions in the hands of Christians should not be permitted to be turned into channels of iniquity or sinful practices. Even the nine-tenths retained by the Christian should be expended "in the interest" of the owner. To use that portion for iniquitous purposes and unlawful practices would bring dishonor, not only upon the Christian thus involved, but upon God to whom it rightly belongs.

Such possessions should be preserved from non-use, also. Not only is the mis-use of one's possessions dishonorable to God, the owner, but their non-use is a reproach to the possessor, as well as the owner. As for instance, the Christian who lays them up in a napkin, or digs in the earth and hides them, or places them under a bushel. The persons in scripture with the one talent and the pound hidden in the earth, brought reproach upon themselves for non-use, and deserved the rebukes from the owners who had the right to expect a return from their use.

Of all the treasures of this world which the people of God hold in sacred trust "by permission of" the Giver and to be dispensed "in the interest of" Him who gave it, is perhaps the Bible, the Word of God. It is ours to enjoy, but not ours to keep from all others for whom the message is intended. Its message is to all mankind, for whom God gave His own begotten Son that whosoever believeth on Him should not perish, but have eternal life.

A story went the rounds a few years ago of one Permin Knight, a poor farmer who had been sick so long that he and family were in desperate circumstances. A well-to-do neighbor lived in apparent ease, knowing something of the circumstances but taking little interest in their plight. He received from a former friend of them both who had gone away from the community and had become very wealthy, a letter near Christmas time containing a handsome gift in the form of a check for each of them as a Christmas present.

Laying the check intended for Permin Knight upon the shelf to be delivered tomorrow, the well-to-do neighbor and his wife sat up late hours at night figuring out how they would use their money to an advantage in repairs and furnishings for their home.

After several tomorrows the check intended for Permin Knight was still lying on the shelf, undelivered. Noting it, the well-to-do man said, "We must send Permin Knight's check to him tomorrow, sure." But before breakfast on this tomorrow a horseman came riding hurriedly down the road, announcing that Permin Knight had died the night before, and soliciting funds for the expense of the funeral.

What a tragedy by criminal neglect, you say, that this well-to-do neighbor was so derelict in his trustee-ship of delivering the check intended for Permin Knight to him before it was too late. Yes, and I agree with you. But, beloved, it is more serious for the people of God to have the bread of life, and fail to get it to the famishing multitudes; to have the water of life, and neglect to convey it to those who are thirsting for that which alone can quench their spiritual thirst; to have the peace of heart and mind that passeth understanding, and not be willing that others shall have it too. Are we sending the gospel of Jesus Christ to a lost and needy world as we should? Many are derelict in this trustee-ship, I am sure.

In the third place, trustee-ship has the idea of III. Possession "In Anticipation Of"

The Lord certainly has a right to expect something in return from the one to whom He has entrusted a portion of this world's goods. A reckoning time is coming, and rewards and punishment are inevitable in the final wind-up, depending upon whether those who have entrusted to them possessions as a sacred trust are faithful or unfaithful in the inescapable responsibilities involved. Every child of God should live and labor in anticipation of that happy or regretful hour.

What specifically is to be turned back to God, the creator and sole owner, by the Christian? His life, surely, richer and better than it was when he received it. Talents, too, and more useful and valuable than when first entrusted, because of improvement by use. The man with the one pound, in scripture, returned the pound saying: "Lord, behold here is thy pound, which I have kept laid up in a napkin." He was right in returning it whole and intact, and surrendering it, without regret, to the owner; but he had acted very niggardly and lazily in keeping it so neatly and uselessly laid up in a napkin. He hadn't occupied till his master returned, and hence committed a grievous sin in returning the pound no more valuable than when he had received it—nothing to show for its use, or the privilege of possession. The others were rewarded; but he was stripped of that which he was entrusted with, even the un-used pound.

Yes, beloved, the child of God is to return all that he has received of the Lord and something more to show for its use, or privilege of possession. And blessed is he or she who will be permitted to retain that which has been entrusted, and receive a reward besides. And this, surely, is in the reach of every one of us, to be faithful in our trustee-ship.

George Matheson, the blind preacher of Scotland, expresses this sense of responsibility of trustee-ship most admirably, and utters the aspiration of every true Christian's heart in the following lines:

O Love that will not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.

O Light that follow'st all my way,
I yield my flickering torch to Thee;
My heart restores its borrowed ray,
That in Thy sunshine's glory its day
May brighter, fairer be.

—BR—

Dr. Truett knows how to find in all things the real spirit of values. Therefore, he speaks to men's souls.

WE CANNOT PASS BY ON THE OTHER SIDE

CHARLES E. MADDY, Executive Secretary, Foreign Mission Board

In the midst of a world gone mad with the lust for war and unholy conquest, America occupies a place of commanding power and unprecedented opportunity, such as the world has not seen in a thousand years. The South has come to a day of growing and expanding influence in the life of the nation, and a large measure of prosperity has come to the States comprising the territory of the Southern Baptist Convention.

The Convention meeting in Birmingham must face, with a deep sense of responsibility, the appalling need and suffering of the nations in Europe, Africa and Asia which have been overrun by the cruel and rapacious armies of self-exalted dictators and satanic war lords.

Southern Baptists, both in numbers and wealth, are amply able to assume a worthy part in relieving the sufferings and sorrows of our unfortunate brethren in these broken and blighted lands beyond the seas.

During the past year Southern Baptists, through the War Emergency Relief Committee, gave \$190,000.00 for the aid of our British Baptist Foreign Mission Board. We should, by all means, go on to the attainment of our objective in this matter and raise the full \$200,000.00 which, one year ago, we started to raise.

We earnestly pray that the Convention will instruct the War Emergency Committee to ask Southern Baptists to raise not less than \$250,000.00 this next year for various phases of relief work that are already pressing upon us for help.

One is the desperate appeal for Chinese Relief. Southern Baptists have given a total of \$82,848.14 for Chinese Relief since Japan began her ruthless and unjust war upon China four years ago. If we do our part for the dying millions in China, this year we will raise not less than \$100,000.00.

Then our Baptist pastors of Britain are suffering and many of them have, for months, been without salary. A report has just come to us in a letter received from Secretary Aubrey saying that 227 churches and manse have been destroyed by German bombs.

Also our Baptist brethren in Spain, Italy, Yugoslavia, Hungary and Rumania are in dire distress and suffering for lack of food.

In addition to these, there are the "Orphaned Millions" of Holland, Denmark, Finland, and Norway that must receive outside help or they will perish.

The suffering and need of this war-weary world are appalling. Southern Baptists must do something about it. We cannot longer afford to "pass by on the other side."

THEY ARE GRATEFUL

(Foreign Mission Board)—The following excerpt from a letter from Missionary Phil E. White, one of Southern Baptists' missionaries in Kweichow, Honan, China, who is helping to administer the funds provided for Chinese relief, reveals the poignant suffering, as well as the heartfelt gratitude of the Chinese:

"Many farmers are having to butcher their animals since they cannot feed them. Wheat itself has advanced until only the monied can afford white bread. . . . A few weeks ago a mother and four children were at the front gate. Our gateman came in to tell me that the woman was desperate and had no other way than to sell her children for a few dollars to keep her and the children from starving. She begged me to take one or more of them to save them from starvation. 'Having said so much, you will now all the more appreciate how grateful we feel for the help we have been able to give to these needy cases. Best of all is the fact that the Spirit that prompted those who gave is working in these people's hearts. The goodness of God in moving men to meet mankind's need should lead men to repentance and faith in God.'"

WHAT SHALL THE HARVEST BE?

(Foreign Mission Board)—To Missionary Minnie L. Landrum, who directs the work of the Brazilian Baptist W. M. U., we are indebted for a thrilling

report of the 1941 meeting of the Brazilian Baptist Convention, which was prepared by a young Brazilian preacher. He tells how a great host, numbering more than two thousand, met in the city of Rio de Janeiro for the opening session of the convention—the first he had ever attended. Describing his feelings as he stood up to get a good view of that vast assemblage, he said: "The dictators of the world may boast of their armies, their mechanized units, their limitless military power, but I boast of the power of my Lord to save a lost world and to completely capture, through the gentle force of love, the hearts of sinful men in all nations."

Referring to the esteem in which the Christians of all Brazil hold Mrs. W. B. (Ann Luther) Bagby, whose pioneering husband died in August, 1939, this young Brazilian adds: "At the beginning of the meeting the first night, the president of the convention called Mrs. Bagby 'the mother of Baptist missionary work in Brazil,' to the platform for a few words. When she came, that great crowd arose, as one person, to do her honor. A holy hush fell upon us all as we heard her brief message of love to that host of Baptists that had not existed when she and her good husband came out to Brazil as our first Southern Baptist missionaries to this country so many years ago. Her dear husband is in glory but who can say that his spirit was not there that night, and who can say that all the angels of heaven were not rejoicing over what was to be seen as evidence of the saving power of our Lord."

DENSE DARKNESS

(Foreign Mission Board)—In rejoicing over encouraging reports that frequently come from our missionaries, Southern Baptists must not lose sight of the fact that they also face many problems and heartaches. This is vividly brought out in a recent letter from Miss Eva Sanders, who is laboring for Christ in Ogbomoso, Nigeria. She reminds us that we who were born in a Christian land do not know what exists in other lands. We speak of its being dark, but the darkness is so dense we do not understand how terrible it is. The adults have an idea that Christ is only for children and they go their sinful way laughing at the children's religion, and that only tends to make the children think light of the Word. Writing just after a series of unusually trying experiences, Miss Sanders says that her only consolation is God's promise that His Word shall not return unto Him void, and asks our earnest and continual prayers in behalf of the missionaries and "those that sit in darkness."

WILLING TO HELP

(Foreign Mission Board)—In the midst of suffering on every hand and endless tasks waiting to be done, our missionaries still have a sense of humor, which doubtless tides them over many a weary mile. The following amusing story comes in a letter from Miss Margie Shumate, of China:

"Have I ever introduced you to Job Lo? He is one of our workers—a sort of combination preacher and doctor. Some months ago he fell in love with a young woman doctor and she looked upon him with favor. Doubtless they would have married before this, only they had some difficulty with her father. At last this has been overcome and Job announced his engagement to me in one of his inimitable English letters, as follows: 'On November of the fifteenth I have went Woh Pong and see Miss Law. She has now answer me marry. But I am poor man. I hope you will help me be done this good thing. Your friend, Job Lo.'"

"And now," adds Miss Shumate, "it is up to me to help in this good thing, and I must find some money for a wedding garment and for a tea party. I am very glad that Job is getting a wife, and I am willing to contribute to the consummation of his nuptials to get a wife to hold him down, for I cannot manage him. He is irrepressible. I rather think that Miss Law will be able to manage him."

GOING PLACES

(Continued from Page Seven)

and simplicity of the EVERY MEMBER Plan. They adopted it unanimously.

More Proof

Pastor C. J. Olander reports a great day at Morgan City Sunday; the largest Sunday School for years. Just another good report from an EF church.

Mendenhall church steps up her program for the new year a thousand dollars. Three hundred more for pastor's salary, two hundred more to Cooperative Program, two hundred to debt-paying campaign, and the other for worthy causes that may come up during the year. The pastor, C. C. Jones, is grateful and delighted. A typical report from an EF church.

The Ogden church has decided that more can be accomplished by having services twice a month. With Bro. Gerrard as pastor, the cooperation of every church member and the EVERY FAMILY Plan they hope to go forward. (EF churches usually do.—A. L. G.)

This Pastor Says the EF Plan Pays

The members of Calvary Baptist Church in Greenwood are enjoying The Baptist Record very much. The pastor, B. T. Beckham, is proud that Calvary is a member of the EVERY FAMILY Plan, it works for the glory of the Lord, and it pays dividends. The Sunday School has doubled its enrollment from last year and the attendance is running far ahead of last year's record. At the teachers' meeting it was revealed that the average grade of all the officers and teachers for the month of November was 86 per cent. The W. M. S. has installed a gas range in the kitchen, and the Sunday School has bought five dozen chairs to take care of the increase. (The usual result in EF churches.)

Dr. Godbold Endorses EF Plan

(Dr. Godbold is another of the many Mississippi boys that has made good in another state. He is State Mission Secretary in Missouri.)

Dr. Edgar Godbold, Mission Secretary in Missouri, says of the Word and the Way (Missouri State paper): "We are convinced that it is the best assistant pastor any church in Missouri can have. It ought to go into every Baptist home in our state. Editor Joseph E. Brown is giving close attention to his work and is rendering gratifying service. Missouri Baptists are fortunate in having The Word and Way and Brother Brown for editor to succeed his illustrious father."

—BR—

The editor and his wife were taken care of comfortably at the Molton Hotel while at the Convention. This was a courtesy of the Chamber of Commerce that did everything possible to make the visitors to Birmingham happy.

—BR—

Dr. H. C. Bass of Bessemer was general chairman of the committees that looked after all arrangements for the Convention. He presented the chairman of committees and the messengers stood in testimony of appreciation for the courtesies shown them.

—BR—

Dr. R. G. Lee, Pastor of Bellevue Baptist church, Memphis, Tenn., preached his favorite sermon, "Payday Some Day," to a large audience at the Immanuel Baptist church, Hattiesburg, Miss., on Monday evening, April 21st. It was a rainy night, but friends from Hattiesburg, and surrounding counties, came to hear Dr. Lee. Every one was greatly pleased with Dr. Lee and his forceful message. The following Tuesday morning Dr. Lee spoke to a large audience at Mississippi Southern College, Hattiesburg, made up mostly of college students. Rev. Grafton is looking forward to a return engagement, for a week, sometime in the early part of next year.—Garland McInnis.